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THE QUARTERLY

JOURNAL OF PROPHECY.

"NOT THE WISDOM OF THIS WORLD."—1 Cor. II. 6.

SCIANT IGITUR, QUI PROPHETAS NON INTELLIGUNT, NEC SCIRE DESIDERUNT,
ASSERENTES SE TANTUM EVANGELIO ESSE CONTENTOS,
CHRISTI NESCIRE MYSTERIUM.

Jerome in Ep. ad Eph.

VOL. VI.

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1854.

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THE QUARTERLY

JOURNAL OF PROPHECY.

JANUARY 1854.

Art. I.—WHO WERE THE CHALDEANS?*

The question which we have placed at the head of this article is one which bears very directly upon the interpretation of Old Testament prophecy; and we propose, therefore, to devote a few pages to its elucidation.

The Chaldees are, in the sacred writings, known by the Hebrew name of כַּשְׂדִּים. The passages in which this appellation occurs may be divided into two classes: those which belong to the period after the rise of the empire of Nebuchadnezzar (among which, of course, we must reckon all the prophecies regarding that empire, even although they may have been uttered at a somewhat earlier date), and those which belong to the period anterior to the rise of the Babylonian empire. The latter class contains only a few passages, and need not detain us long.

In Gen. xi. 28, 31, and xv. 7, Ur of the Chaldees (אוּר כַּשְׂדִּים) is mentioned as the place from which Abraham departed, at the command of God, to go into Canaan. To these texts we may add Neh. ix. 7. and Acts vii. 4; in which last Stephen says that Abraham came out of the land of the Chaldeans (*εκ γης Χαλδαιων*). Recent investigations have rendered it probable that this Ur is the city of Edessa, or Callirhoë. It is, however, remarkable, that nowhere in Scripture is Ur called a city, but is always coupled with the word *land*. Thus, Gen. xi. 28, "in the land of his nativity in Ur." The LXX., in all the passages which have been quoted, translate "Ur of the Chaldees" by *ἡ χωρα των Χαλδαιων*. Thus we learn that, in the time of Abraham, the seat of the Chaldeans was in northern

* Many of the materials and some of the conclusions of this paper are taken from *Gumpach's Zeitrechnung der Babylonier und Assyrier*, published at Heidelberg in 1852.

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Mesopotamia, and that Abraham himself was of the Chaldean stock. Indeed, a nephew of his was called Chesed, probably after the ancestor of the Chasdim; and the grandfather of Eber was Aphar-chesed (*lit.* the bounds of the Chasdim); and as he peopled Armenia, we have another indication of the position of the original seat of the Chaldeans (Gen. x. 22, xxii. 22). Another passage belonging to this class is Job i. 17, in which we find the Chaldeans (כַּשְׂדִּים) described as marauding tribes who had fallen upon Job's cattle, and carried them away. From the situation commonly ascribed to the land of Uz, viz., somewhere in the neighbourhood of Edom and of Arabia, we must suppose that the Chaldeans of northern Mesopotamia must have at that early period undertaken predatory incursions towards the south. Perhaps, however, Job resided farther to the north; for he is said to have been the greatest of all the sons of the East; and Jacob, when he arrived at the dwelling-place of Laban, is said to have been in the land of the sons of the East (Gen. xxix. 1). This would bring Job into the neighbourhood of Ur.

The other class of passages, as well as the notices of Chaldea in the Book of Isaiah, we leave for future consideration, remarking only, for the present, that the empire, by whose conquering might Jerusalem was destroyed, and the Jews carried into exile, is universally called the *empire of the Chaldeans.*

We turn now to the statements of profane authors. And, *first,* we may call attention to a passage in the apocryphal Book of Judith (ver. 6–8), where the captain of the children of Ammon, in answer to an inquiry made by Holofernes concerning the Israelites, tells him, that they were descended from the Chaldeans; that they had formerly sojourned in Mesopotamia (at Haran), because they would not follow the gods of their fathers, who were in the land of Chaldea (at Ur). From this we learn that the tradition in the time when this book was composed, agreeing entirely with Scripture, distinguished between the land of the Chaldees and Haran in Mesopotamia. Xenophon, both in his *Cyropædia* and his *Anabasis,* mentions the Chaldeans as a hardy race inhabiting the mountains bordering on Armenia, and who served both in the Indian army and in that of Cyrus. Strabo places the Chaldeans along with the Tibareni and Sanni beyond Trebizond, in the neighbourhood of Lesser Armenia; and mentions also that the tribes now called Chaldæi were formerly called Chalybi. These tribes are undoubtedly the same as those which Xenophon encountered, partly in the neighbourhood of Armenia, partly in Pontus, and whom he distinguished by their proper names of Chaldæi and

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Chalybi. The emperor Constantine Porphyrogenitus gives the name of Chaldea to the country of which Trebizond was the capital, and which extends far to the south and east, including a large portion of the two Armenias. Stephanus Byz. and Eustathius call the same people Chaldi; and the latter tells us that their ancient name was Cepheni, which agrees with the statement of Pliny, that the Cepheni dwell in the neighbourhood of Armenia and Adiabene. Xenophon also mentions, as inhabiting the same region, the Carduchi, which name has probably descended to the modern Curds (הַקַּרְדְוִיִּים of the Talmud). Indeed it seems to be exceedingly probable that all these names—Chaldeans, Carduchi, Chalybi, and Chasdim—may be only varieties of the same original denomination, preserved, perhaps, in its most simple form in the modern Curd. The only difficulty is, that the change of *r* into *s* is almost as unexampled as that of *r* into *l* is common.

The conclusion from the statements thus brought together appears to be, that the whole of Armenia and Northern Mesopotamia was, from an early period, occupied by various kindred tribes, who, like their modern descendants, subsisted chiefly by predatory warfare: that they were known by various names, among which that of Chaldees seems to have been predominant; and that, in the days of Abraham, the land of Ur was one of their chief places of abode.

There remains, however, this very important question: Are we to recognise, in the Chaldeans (כשדים) of that empire, so well known to the Jews in the later period of their history, these very Carduchian mountaineers of whom we have been speaking? Hardly can it be possible that the ancient Kurds, about the time when the Babylonian empire arose, should have increased into a mighty nation, and obtained the rule over all that region. Of such an event we find no trace in history. The כשדים of Genesis and the Book of Job, are obviously an inconsiderable tribe of northern Mesopotamia. Nor do Xenophon or Strabo ever give us the slightest intimation that their Chaldeans or Carduchians had at any time possessed the empire of the East: a fact which the identity of name must have led them to notice, if there had been any ground for believing it to be true. Neither can we resort to the supposition, that the Chaldees were the original inhabitants of Babylonia as well as of Mesopotamia; for (besides the relation already established between the Chaldeans and Carduchians) we find that in Gen. xi. 8, 28, the land of the Chaldees (Ur) is made quite distinct from the land of Shinar (Babylonia): that Josephus, and the author of the Book of Judith, in the passage already referred

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to, speak of the land of the Chaldeans as separate even from Mesopotamia: that Nicolaus of Damascus narrates, that Abraham, though a stranger, ruled in Damascus, having come thither with an army from the land beyond Babylon called Chaldea (*εκ της γης της ὑπερ Βαβυλωνος Χαλδαιων λεγομενης*).

Nor, again, can we come to the conclusion that the Chaldeans of Babylon had no connexion beyond the identity of name with the Chaldeans of northern Mesopotamia; for we find that the Chaldeo-Babylonian traditions, as given by Berosus, concerning the Flood, make the ark of Noah to have rested in the mountains of Armenia among the *Gordiæi* (the Kurds); and the Chaldean Targum translates the Hebrew אֲרָרָט (Ararat) by קַרְדוּ (Kordu). This familiarity with the geography of that region seems to indicate some peculiar sources of information, easily accounted for if the Babylonian Chaldeans derived their origin from these northern tribes. Moreover, the prophet Ezekiel bears testimony to the fact, that the Babylonian Chaldeans had their origin in Chaldea in the narrower sense of the word, *i. e.*, northern Mesopotamia; for he speaks of the "children of Babel, of Chaldea, the land of their nativity" (Ezek. xxiii. 14–16). Another argument to the same effect may be drawn from Dan. ii. 4, compared with i. 4. In the latter of these two passages, we are told that Daniel and his companions were taught the learning and the *tongue* of the Chaldeans; and in the former, the Chaldeans, when they came before Nebuchadnezzar, are represented as speaking to the king in Syriac (אֲרָמִית in Aramean). The conclusion to be drawn from this statement is, that the Chaldeans had a peculiar language of their own, but that, when they addressed the king, they spoke in that language which was the common one of the country. Now, we know from biblical and other accounts, but especially from the cuneiform inscriptions, that the language of Babylonia was Aramean; and as, on the other hand, the language of the Kurds is of the Arian stock, there is here a negative testimony at least in favour of some relation between the Chaldeans of Babylon and the Kurds.

If, then, the Chaldeans so often mentioned in the later books, were not the Carduchian tribes, and yet bore some relationship to them, may we not conclude that *they were not a nation at all, but were the priesthood of Babylonia?* For this hypothesis, startling though it may appear, some strong arguments may be adduced. The fact just mentioned, that the Chaldeans used a different language from the Babylonians, seems to point to this conclusion. Then Berosus speaks of a

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very ancient Chaldean ruling family among the Babylonians; and Diodorus Siculus (in a passage which will be found translated at length in Calmet's Dictionary, Art. *Chaldeans*), tells us that they are descended from the most ancient families of Babylon, and that they maintain a manner of life resembling that of the priests of Egypt. Berosus also, who himself belonged to the priestly caste, (if we separate the expressions of those who have given extracts of his writings from his own) knew nothing of a Chaldean nation conquering the world; but only of an ancient Chaldean dynasty at Babylon; and his work, instead of being entitled, "*De rebus Chaldeorum*," as in that case it would undoubtedly have been, is entitled, "*De rebus Babyloniorum*." And, lastly, the ancient cuneiform inscriptions, while they make mention of the Babylonian kingdom, never use the words "Chaldea," or "Chaldeans."

That these terms are used in the Old Testament books only in a dynastic sense, *i. e.*, that they imply only that, at the period when the Chaldeans take such a prominent place in Scripture history, the priestly caste had obtained royal power in Babylon, is confirmed by two remarkable passages from Nicolaus of Damascus, and Diodorus Siculus. The former writes: "This Arbaces then, being in friendship with Belesys, the ruler of Babylon — a man of the race of the Chaldeans (and these are priests, and held in the highest honour)—entered into a plot with him; and they took counsel together to invade the whole kingdom, and to transfer the Assyrian power to the Medes." And the latter in like manner tells us that "A certain Arbaces . . . was general of the Medes . . . . And having, during the campaign, become acquainted with the general of the Babylonians, he was by him invited to overthrow the Assyrian rule. His name was Belesys, the most honoured of the priests whom the Babylonians call Chaldeans." Here then there is a clear testimony to the fact, that at a particular time, the empire of the Assyrians was overthrown by the Medes and Babylonians; and that the Babylonian general was of the priestly caste of the Chaldeans. We shall have something to say by and by of the epoch of this event. In the meantime, let us suppose that it had happened shortly before Nebuchadnezzar's invasion of Judea, and observe how accurately the language of Daniel corresponds with this supposition. The prophet was carried into Babylon by a king belonging to this Chaldean dynasty, was himself educated in the learning and language of the Chaldeans, and must have been thoroughly familiar with all the details of the Babylonian government; and yet, in his writings, down to the end of the 5th chapter, he never employs

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the term Chaldeans in any other sense than as denoting the wise men, soothsayers, or priestly caste. With him, the land into which he was carried is not Chaldea, but the land of Shinar (i. 2); the Chaldeans are the "wise men of Babylon" ii. 12); the province over which he was set is the province of Babylon (ii. 48; iii. 1); and it is only when this dynasty is approaching its close, that Belshazzar is called "the king, the Chaldee" (מלכא כשדיא), (v. 29). In like manner, Darius is said to have been king over the realm of the Chaldeans (ix. 1), that is, over the realm which the Chaldeans had ruled. Exactly in the same way Ezra calls Nebuchadnezzar "the king of Babylon, the Chaldee" (מלךבבל כסדיא), (Ezra v. 12). And although, in the books of Isaiah, Jeremiah, Ezekiel, Kings, and Chronicles, the Babylonians are called "Chaldeans," and Babylonia "the land of the Chaldeans," and "Chaldea," the Chaldean monarch is, nevertheless, always called "king of Babylon." Less familiar than Daniel with the true state of matters, they use less accurate language; language, however, perfectly reconcilable with the supposition, that "Chaldean" was the name of a dynasty, and not of a nation.

It may be objected, that the Chaldeans are spoken of by Isaiah, who did not prophesy later than the reign of Hezekiah; and that, consequently, they must have existed in Babylon at least a hundred years before the time of Daniel. Nor can there be any doubt, that if, at any given epoch, the dynasty of Chaldees came into power, there must have been Chaldeans in Babylon for a considerable time before. Nay, they may even have endeavoured in vain, on previous occasions, to struggle into power. Nor do the passages in Isaiah imply more than this. They do not, so far as we can see, speak of the Chaldeans as the sole inhabitants of Babylon; and their statements seem to be sufficiently explained by the supposition that, in the times of the prophet, there was a Chaldean priestly caste at Babylon already exercising considerable influence. Thus the prophet (Isa. xiii. 19), calls Babylon, "the beauty of the Chaldees' excellency;" a phrase which does not surely require that we should believe that all the Babylonians were Chaldeans, or even that the Chaldean dynasty had by that time commenced. Thus again (Isa. xliii. 14) he says, in the name of Jehovah, "I have sent to Babylon, and have brought down the nobles and the Chaldeans." From this it does not appear that more can be gathered, than that the Chaldeans were a noble or influential caste in Babylon. In a similar manner, the subject of his prophecy is called, in the 47th chapter, the "virgin daughter of Babylon," and the "daugh-

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ter of the Chaldeans;" while, in the 48th chapter, the Chaldeans are spoken of as dwelling at Babylon. There is, indeed, another notice of this race (ch. xxiii. 13), which, though obscure, may be of some use in our inquiry; for all that it does affirm appears to be in favour of the supposition that, at the time it was written, the residence of the Chaldeans in Babylon was comparatively recent. When speaking of the approaching destruction of Tyre, the prophet says, "Behold the land of the Chaldeans: this was not a people (זֶה הָעָם לֹא); Asshur formed it of the dwellers in the wilderness (לְצִיִּים). They set up its towers; they raised up its palaces; he brought it to ruin." If the meaning of this verse be, that the Chaldean people were formed by the Assyrians, it asserts only what we know to be quite in accordance with the practice of that empire; namely, that the monarch might have transported to Babylon some of the Chaldean or Kurdish tribes subjected by his arms, as he afterwards treated the Israelites; nor is it at all unlikely, that some of their nobler or priestly caste, perhaps from Ur, a place very anciently devoted to the mysteries of their religion, may have been carried there along with them. The passage appears also to intimate, that Babylon had previously been ruined by the same power; and that its present excellence and beauty were the fruit of the labours of the Chaldeans, who seem to be pointed out as the instruments of God's vengeance upon Tyre. Perhaps we may suppose that the transportation of the Chaldees to Babylon had not happened very long before the prophet wrote, and yet long enough to have ceased to be familiar to the men of that generation.

In connexion with this, it is interesting to observe that Cicero speaks of "the Babylonians and *those who in the region of the Caucasus* pretend to have observed the heavens and courses of the stars . . . . . during an interval of 470,000 years;" thus tracing the descent of the sages of Babylon from the very place where we have supposed them to have their original seat.

Before we close our investigations, there is yet another point which it is necessary to consider. Herodotus (I. 105), tells us how the Scythians, pursuing the Cimmerians, entered Media from the north, and defeated the Medes under Cyaxares, while engaged in the siege of Nineveh; how they obtained entire possession of Asia, and advanced towards Egypt; how Psammetichus, king of Egypt, met them in Palestine, and prevailed on them to return; and how, on their route, they plundered the temple of Aphrodite Urania, at Ascalon. He adds, that they ruled over Asia for twenty-eight years, during which time

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their rapacity and cruelty were severely felt by the nations under their yoke. This irruption of the Scythians must have taken place during the reign of Josiah, King of Judah; and it is generally supposed that the silence of the Old Testament writers on the subject, is accounted for by the alleged fact that they retired quietly through Palestine without doing any permanent mischief. Such a supposition can scarcely be reconciled with what Herodotus has related concerning the character of their twenty-eight years' rule over Asia, nor with the fact that they retained permanent possession of the cities of Hierapolis and Bethshan, the latter receiving from them the name of Scythopolis. When we find, also, Herodotus informing us that Psammetichus was engaged for twenty-nine years in besieging Azotus, or Ashdod, we can hardly doubt that he was, during all that time, repelling the invasion of these very Scythians, and was bent upon driving them from the frontier city of his dominions.

Let us inquire whether, although the historical books of Scripture are silent respecting the Scythians, we may not be able to find some trace of their invasion in the writings of the prophets. We would first direct attention to the book of Jeremiah, who began to prophesy in the thirteenth year of the reign of Josiah. In the first chapter he predicts an evil coming from the *north*, and declares that the Lord would call all the families of the north to invade Judea (i. 13, 14; see also iv. 6; vi. 1, 22). He characterises them as cruel, riding upon horses, armed with bow and spear (vi. 22, 23; iv. 29; v. 16). They were to be mighty and ancient, whose language the Jews understood not (v. 15). While we admit that with these families of the north Nebuchadnezzar is distinctly associated (xxv. 9)—a fact of which we may hereafter be able to offer some explanation—we are inclined to maintain that this description agrees far better with the Scythians than with any invasion coming from Babylon. For Babylon does not lie to the *north* of Jerusalem, but to the east and south. Neither is it likely that the Chaldeans of Babylon would be called an *ancient* nation, when Isaiah had expressly said of them in a passage already quoted, "This people was not." Nor can we understand how their *language* should be emphatically described as *strange*, for although the Aramean, universally in use among the Assyrio-Babylonian tribes, might not be very familiar to the Jews generally, yet we have evidence (2 Kings xviii. 25), that it was understood by the educated classes, and must have been also known by those engaged in mercantile pursuits. Again, they are described as *horsemen*, whereas we do not find that cavalry formed any large portion of the Babylonian armies.

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Horses seem, among them, to have been used almost exclusively by the officers, and there is no mention made of a host of riders in the siege of Jerusalem by the Chaldeans. All these particulars, however, which Jeremiah relates, are eminently true of the Scythians. They came from the extreme *north*, from the countries bordering on the Caspian Sea. They were an *ancient* nation (Herod. iv. 71), from time immemorial possessing these remote regions. Their *language* must have been altogether strange and barbarous to the Jews. They were a nation of *horsemen*, and their weapons were the *bow* and *spear*, but especially the former, as Herodotus abundantly testifies; while the same historian bears witness also to their *cruelty*.

We turn now to the prophecies of Habakkuk, to which the latest commentator (Delitzsch) assigns a date in the reign of Josiah, and therefore about the same time when Jeremiah prophesied. There we find a prediction of an invasion, agreeing in all particulars with that foretold by Jeremiah. Habakkuk, indeed, expressly tells us, that the invading nation were Chaldees (כַּשְׂדִּים)—a point to which we shall again return. But he describes their appearance as something altogether new to the Jews, who were surely only too familiar with Assyrian armies, composed always, no doubt, in part of Babylonians, to be thus astonished at the sight of a merely Babylonian host. The prophet also dwells upon the rapidity of the movements of these bands of cavalry; on their fierceness; on their purpose of taking possession of dwelling-places that were not theirs. He describes the impetuosity of their attack, and represents them as not delayed by the strongholds in their route, which they should not delay to reduce by the ordinary methods of siege, but would heap dust, and take them. All this agrees perfectly with the Scythians, but can scarcely be reconciled with the invasion of the Babylonians, whose progress was by no means so hasty, and who prosecuted the siege of Jerusalem for some considerable time before they were able to take it.

Lastly, we find in the Book of Zephaniah, who prophesied about the same time, a prediction of terrible judgments which were to fall principally on the land of the Philistines—"Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up. Woe unto the inhabitants of the sea-coasts, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea-coast shall be dwellings and cottages for shepherds, and fields for flocks. And the coast shall be for the remnant of the house of Judah; they

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shall feed thereupon: in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity." It was upon this very region that the invasion of the Scythians must mainly have fallen, according to the narrative of Herodotus, and we are inclined to suppose that it was then that this prophecy found its fulfilment.

We have still to account for the association of Nebuchadnezzar with these families of the north by Jeremiah; for the name of Chasdim, or Chaldees, given to these invaders by Habakkuk; and for the mention by Zephaniah of the destruction of Nineveh in the passage immediately succeeding that which we have just quoted. Perhaps it will be found that these difficulties can all be solved by the same hypothesis.

For this purpose we must turn back to the narratives which have been left to us by profane historians, of the destruction of Nineveh. Most modern chronologists reject the fiction of an earlier and a later Assyrian empire, chiefly on the ground that both of them are represented as having been destroyed, under similar circumstances, by the united forces of the Babylonians and the Medes. The probability is, that the narratives of the same events, given by two historians, have presented so many differences of detail, that it has been thought impossible to reconcile them, and thus the alternative has been adopted of viewing them as the accounts of successive periods of the same empire. We have already quoted testimony that Belesys, who, along with Arbaces, overthrew the (first?) Assyrian empire, was a *Chaldean priest*, and general of the Babylonian army. A similar account is given of the fall of the second empire, and both probably relate to the same event. The Armenian Eusebius, for example, quotes Alexander Polyhistor as relating that "Sardanapalus the *Chaldean* reigned twenty-one years: that he sent an army to the assistance of Astyages the Mede, prince of the family, and satrap, that he might marry Amuhia, the daughter of Astyages, to his son Nebuchodrossorus," who is, in the next sentence, identified with the Nebuchadnezzar of Jewish history. Syncellus, referring to the passage we have now quoted, says,—"This Nabopolassar Polyhistor calls Sardanapalus, and says that he sent to Astyages, &c. He (Nabopolassar) having been sent on an expedition by Saracus, *king of the Chaldeans*, as his general, made invasion on Saracus himself at Nineveh. Saracus, alarmed at his approach, set fire to his palace, and perished in the flames. So this same Nabopolassar, father of Nebuchadnezzar, obtained the empire of the Chaldeans." This story of the fall of the second Assyrian empire, is identical, in all essential points,

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with the account given by Megasthenes, Diodorus Siculus, and Nicolaus of Damascus, of the end of the first. We have already quoted the passages from the two latter authors, bearing on this subject; and Megasthenes tells us, that "Belochus (Belesys), prefect of the army of Sardanapalus, divided the monarchy with Arbaces, who was at that time king of the Medes, upon condition that Belochus should reign over Babylon, and Arbaces over Medea and Persia: thus was the monarchy divided; Sardanapalus having been killed by throwing himself into the flames." Before endeavouring to gather the truth from these confused and conflicting statements, we must add yet another account from Abydenus. He says, that "after Sardanapalus, Saracus reigned over the Assyrians; and when he learned that a great multitude of barbarians had come out of the sea to make an attack on him, he sent Busalossorus as his general in haste to Babylon. But he having, with a treasonable design, obtained Amuhea, the daughter of Astyages, the prince of the Medes, to be affianced to his son, Nebuchodrossorus marched straightway to surprise the city of Ninus, that is, Nineveh. And Nebuchodrossorus succeeded to the empire, and surrounded Babylon with a strong wall."

Our three authorities therefore agree that Nebuchadnezzar or Nebuchadrossor married the daughter of Astyages. Polyhistor makes his father, Sardanapalus; Syncellus gives him the name of Nabopolassar; while Abydenus calls him Busalossor. Polyhistor relates that Nebuchadnezzar succeeded Sardanapalus; Syncellus tells us that the father of Nebuchadnezzar was general of Saracus, the last king of Nineveh; and with him Abydenus agrees. And both Polyhistor and Syncellus represent the last king of Nineveh as a *Chaldean.*

Now, Mr Bosanquet has pointed out that Saracus is a Scythian name, referring for his authority to the inscriptions at Behistun, one of which stands thus: "Iyam Saruk'ha hya Saka," which is translated, "This is Saracus, who was a Scythian;" and he has likewise shewn, that if we suppose the reign of a Scythian monarch to have succeeded that of Sardanapalus, the last of the Assyrian line, the accounts of different historians are rendered somewhat harmonious. Into this adjustment it is not our purpose to enter. The object we had in view in noticing these statements was, to remark that, previous to the reign of Nebuchadnezzar, the Scythians had possession of Nineveh, and of all Asia, and, consequently, of Babylon; that Saracus, the Scythian monarch, is, by Syncellus, called *king of the Chaldeans;* that Nebuchadnezzar, or his father, was the general of this king, and, if the same as Belesys, himself a Chaldean priest; and that, consequently, it seems not

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unreasonable to believe, that the Scythians who overran the Assyrian empire, and penetrated to the frontiers of Egypt, were themselves Chaldee tribes from the neighbourhood of Mount Ararat, on which account Habakkuk calls them "Chasdim;" and Jeremiah, "all the families of the north:" that Nebuchadnezzar was himself of the same race, and raised himself to the sovereignty of Babylon, where a tribe of Chaldee priests had been previously resident: and that, as his invasion of Palestine followed at no great interval upon the Scythian irruption, and his army was in a great measure composed of warriors of the same stock, prophecy has naturally associated the two events; speaking of "all the families of the north, and Nebuchadnezzar, king of Babylon" (Jer. xxv. 9): and, finally, that as, by these same Scythians, Nineveh was captured, and was, while they held possession of it, destroyed by the Medes and Babylonians, it is most natural that Zephaniah, immediately after describing the Scythian irruption, should add, "He will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness."

Heeren, in his work on the ancient commerce of the Babylonians, appears so far to justify our conclusions, when he says, "At all events, it is certain, that the conquering Chaldeans forced their way from the north. A revolution then took place in Asia, similar to that which Cyrus afterwards effected; a nomad people, descending from the mountains of Taurus and Caucasus, overwhelmed southern Asia, and made themselves masters of the Syrian and Babylonian plains."

We are aware that this attempt to identify the Chaldees with the Scythians will be opposed on two grounds: first, that the language of the Scythians must have been very different from that of the Chaldeans; and, secondly, that the original seat of the Scythians could not have been the same with that of the Chaldeans. It must, indeed, be admitted, that the Chaldees of Ur, if they were descended from Arphaxad, and if they were the stock from which Abraham sprang, must have been of the children of Shem; while the Scythians as certainly, according to Gen. x., sprang from Japhet. But we find both tribes inhabiting the same region, in the neighbourhood of the Caucasus. They may, very probably, have become intermingled; and it is not unlikely that the term "Chasdim" was used among the Hebrews with the same latitude of meaning that the term "Scythians" had among the Greeks; that is to say, that it denoted the various nomad tribes which were scattered over the region lying between the sources of the Euphrates and the shores of the Euxine and Caspian. We confess ourselves incompetent to enter into a full discussion of

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the question as to language; nevertheless there are a few facts which may be stated, and which seem on the whole to favour our hypothesis. Winer maintains that the true Chaldean language (not the Babylonian) was not even a dialect of the same family as the Aramean, or Chaldee, as it is improperly called. The same fact is brought out in the most striking manner by the results of the researches made into the cuneiform inscriptions. Rawlinson describes these inscriptions as written in three different languages, and expressed by three different alphabets. He names these languages the Persian, the Scythic, and the Babylonian. The Persian was first deciphered, and then the Babylonian, under which he includes the Assyrian; for, according to him, the two were either identical, or very nearly allied, and *decidedly belong to the Semitic family*. He mentions also, that the Khorsabad inscriptions afford evidence of the introduction of a strong *Scythic* element at this time into the population of Central and Western Asia; that the Sácae, or Tsimri, as they are called in the inscriptions, were, under the reign of the Khorsabad king, to be found in almost every province of the empire, constituting, it would seem, the militia of the kingdom: and that, under this name, are included *the nomad tribes generally, without reference to nationality*. The Scythic language (generally called Median), he believes to have belonged to the aborigines of the country, and to be of the same family as the Mogul and Tartar. It would appear that this language was spoken by the Medes, who were a branch of the family of Japhet; and if the true language of the Chaldees was of a different stock from the Assyrian and Babylonian, then it must have belonged to the Scythic family. In this case we must, I think, come to the conclusion, that Abraham, though he originally lived among the Chaldees, was not a Chaldee himself, but one of the children of Shem, dwelling in the tents of Japhet. The Scythic element may be also traced in Babylon itself. What was the feast of the Sácea annually celebrated for five days at Babylon, but part of their peculiar religion which the Chaldees had brought with them? Who was the goddess Shach worshipped during these five days, but a Scythian divinity? And from her name, one of Daniel's companions, brought up to be a Chaldee at Babylon, received the appellation of Meshach.

The progress of the deciphering of the cuneiform inscriptions will probably throw more light on this subject. In the meantime, we think that we have established a strong presumption in favour of the hypothesis we have set forth.

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Art. II.—GOD'S DOINGS IN THE EARTH.

Two great events in the world's history are now taking place before us. Viewed in all their bearings, the world has seen nothing so important since the discovery of America by Columbus, and the Reformation by Luther.

The two events are, the discovery of gold in California and Australia, and the sudden opening up of the hitherto hermetically sealed empire of China. Distinct in their nature as the events may appear to the first view of our limited vision, they are, nèvertheless, closely connected together in the scheme of God's providence. Let us reflect for a moment upon each of them in their order.

According to the principles laid down by the best expounders of prophecy, the world was rapidly approaching the period of the Millennium. The period might be more or less distant, but all were agreed in regarding it as not far off. We have no space for details, and must be content to state the fact; nor will we enter into any question as to the nature of the Millennium.

But one great difficulty presented itself—not a difficulty in the interpretation of the prophecies, but arising out of the moral and physical state of the world. For instance, it was generally considered that, as a condition *precedent* to the Millennium, the gospel should be preached throughout the whole earth,—that each country of the earth should have the opportunity of hearing the Word of God—the option, at least, of deserting their idols and profane rites for the pure and sanctifying worship of Jehovah. And how could this possibly come to pass, when the vast empire of China, as great in extent as the whole of Europe—the solid island of Australia, equal in size with France, Germany, Spain, Austria, Prussia, and England, all united—and the east coast of the Pacific Ocean, embracing a length of four thousand miles—were all either closed against God's Word, or almost without inhabitants to receive it? And therefore many, especially those short in sight or in faith, or those determined to make all things square and tally with their own limited and purblind reason, said that prophecy was not to be trusted or implicitly followed; that there were evident and palpable impossibilities in the way, not to say contradictions; that it was sheer presumption to endeavour to discover the mind of God, even that portion published for the use of man; and that the expected time was neither come, nor, as many thought, even coming.

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And all this was quite human and natural, according to man's system. For man often says in effect, If I cannot understand the whole of a thing, I will altogether reject it—if it is so deep or so high that I cannot comprehend it, or cut it down to the level of my own confined, paltry reason, I judge it unworthy of notice. This, as Bacon says, is to draw positive conclusions from negative premises, and place ignorance in the seat of knowledge; this is that strutting littleness which, as the poet says, makes angels weep.

But while man was discussing, cavilling, doubting, or disbelieving, God was *acting*, was carrying out his eternal purpose, silently, by natural and not miraculous means, and by unconscious but efficient agents. What an overpowering, humiliating, yet encouraging idea—that of the universal, perpetual *action* of God! The fall of the leaf, and the outpouring of the volcano; the gentle rising of the moon, and the destroying bolt or blast; the decay of the almost invisible insect, and the death of God's noblest handiwork, man, do but "fulfil His Word;" all bear onward the great design, conceived from all eternity, and to be carried on till time shall be no more. What are *we*, to criticise the plans of such a Being?

But to return. Men were wanted to people the desert coast which borders the North American shore of the Pacific Ocean. Save some scattered fishing and trading settlements, and a few hunting or trapping stations, the long dreary line from Mexico to Behring's Straits was destitute of inhabitants. Man had exhausted his small list of schemes to send a population there. Attractive emigration projects; Edens and Paradises in Oregon, such as Dickens describes; flaming pictures of happy and successful colonies on the patriarchal principle; government effort and private enterprise,—all had alike failed in drawing the world to those bleak, inhospitable regions. But man's weakness is God's opportunity, and we shall see it exemplified in the case before us.

One morning, in the year 1844, an Indian took up his bow and arrows, and went out in search of game. His senses were sharpened by exercise and hunger, and, in crossing a deep ravine, in a ridge of hills which runs parallel with the Pacific, and about midway along the line of coast we have described, his keen hunter's eye is arrested by the sight of a piece of glittering rock. Pleased with the natural beauty of the fragment, he directs his steps towards it, and finally seizes it with his hands. If at first he was struck with the rich colour, he is now equally surprised with the enormous weight. He has never before met with so heavy a stone, and he feels, instinc-

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tively, that it may be useful to him, and that the possession of it is desirable. On looking around, he discovers many other pieces of the same substance—the place evidently abounds with it. Delight seizes him; he has made an acquisition which will recompense him for the small amount of game he has killed, and, gathering all the stones he can carry, he returns joyfully to his hut. God often employs what man calls unworthy instruments; for this half-naked, ignorant savage was as much his chosen agent to commence this great work, as was Moses or David, in past times, to lead the children of Israel. As secrets are as badly kept in America as elsewhere, the Indian soon tells it to his wife, and she, of course, to her neighbour, and the sparkling stones are speedily found in every wigwam. Not long afterwards, a white trader, in passing along into the village, sees the gold, which he greedily purchases, and also worms out of the credulous Indians the great secret of where it came from. He flies there, satisfies himself by actual inspection that there is plenty more like it, and vanishes. Weeks pass away, and no more is heard of him, and nothing occurs to disturb the quiet of the village; and the old men shake their heads, and say that the Guardian Spirit of the shining stone has struck down the venturous white man who dared to profane his treasures, and that henceforth it would be death even to breathe the fact of its existence to the foreigner. But, unexpectedly, the strange white man reappears, and this time not alone, as before, but with a band of many companions, bearing arms—ill-favoured, unscrupulous, and violent men—and adieu to the calm which before reigned around! The stranger has whispered the secret to the winds, and the winds have borne it over the world, and, ere many moons are passed, the horizon of the Pacific will be white with the innumerable sails which are bearing onward the destined population of California and its adjacent countries. Within ten years of the present time, there will be many millions of inhabitants on those coasts, and thus, what man with all his efforts could not do, God has effected, as it were, in a moment, by the most simple means and in the most effective manner. The most active and energetic portion of the Anglo-Saxon aud Gallic races will be transplanted to found new nations elsewhere, and the same operation at once relieves the old countries and benefits the new.

It is true that the first settlers were not attracted by a Christian object; that their desires were selfish and worldly; and that the early accounts of society in the new settlements were gloomy, and full of acts of violence and crime. But now

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that is all passing away; society is reassuming its natural and civilised character; the law has regained its ascendancy; religion begins to be heard; churches and chapels are rapidly springing up; the Bible is preached, read, and circulated; and the advanced posts of Christianity in the Pacific will speedily shew themselves worthy of their ancestors.

In Australia, we see the same principles in action. There lay a vast unexplored and almost uninhabited territory. Long and loud were its cries for men from the mother country. But none came, or next to none. Those that could would not, and those that would could not; and rich land remained untilled, and nature's many treasures were left untouched. All this while the poor mother country was in a sorer strait than its distressed colony, exactly from the opposite cause; and, overburdened and troubled by a crowded and ever-increasing population, was puzzling herself to death in devising means to rid herself of it. On one side was a cup overflowing, on the other one nearly empty; and no method could be discovered of bringing them into juxtaposition. Wise philosophers proved, with mathematical precision, that, in a given number of years, Englishmen would be reduced to eat each other, instead of eating beef and mutton; workhouses became filled with those who could not find remunerative labour; wages fell; bad feelings rose; the soundest heads began to shake ominously; there seemed to be a possibility of the rich being obliged to emigrate, and leave the country to the free possession of the poor; and human wisdom lay stranded on a dry bank, without resources, at its wit's end.

But, as before, man's weakness is God's opportunity. *Gold is found*—found by accident, as men say, but really by the direct and benevolent appointment of Providence; and the short announcement, in five words, "Gold is discovered in Australia," almost immediately remedied all the evils above mentioned. No need now to rack the brain for efficient emigration schemes, employment of labour schemes, anti-increase-and-multiply schemes: the current sets in naturally, and in an overwhelming volume; and the only difficulty is, how to restrain it; the great puzzle is, the means of transporting so many people. No parish aid is required; men all go of themselves, not apathetically or doubtfully, but because they *will* go; and the very poor, instead of being paid to go, as before, find funds to pay their own passage in a very surprising, not to say mysterious, manner. Workhouses now empty faster than they filled; wages rise; idlers disappear; and though grumblers and foretellers of evil pursue their vocation, they

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are obliged to veer round to the very opposite point, and, instead of the dangers of a *surplus* population, lugubriously croak about a *deficient* one. At present, Australia is rapidly rising to the dignity of a kingdom, the England of the South; while old England—she of the North—is renewing her youth, because relieved of the incumbering pressure which before weighed upon her. May the daughter imitate the mother, and be the centre of religious and moral light to the Southern Hemisphere, as the parent has been to the Northern!

And now let us consider the revolution in China, in connexion with the events previously alluded to. The practical effect of the discovery of gold in California and Australia, as regards China, is much the same as if, by some great natural convulsion, China had been torn up and placed down within a fortnight's sail from England. At least a large body of Christian and civilised people have been, by the discovery of gold, assembled at different points opposite to China, at distances which the improvement in steam navigation will enable us to traverse in a fortnight, and the numbers of this body are rapidly and continually increasing. China is, therefore, as it were, surrounded and beleaguered by colonies and settlements of Christian and civilised nations on all sides, save the north.

But, it may be asked, of what avail all this concentration of force, all this assembly of intelligence and enlightenment, round China? Does not everybody know that China is like an impregnable castle? that, for the last two thousand years, her rulers have constantly and steadily followed out the principles of isolation and exclusion, with such success that, at the present day, next to nothing is known of the internal state of that gigantic empire? Have not repeated endeavours been made, by every European state in its turn, to procure by fear or reward, by diplomacy or armed force, an entry for its subjects into the outposts of the great fortress, and have not they all failed, and failed signally? In the last war between the English and the Chinese, the latter were constrained, at the sword's point, to make certain concessions; but so adroitly were the concessions arranged, that, on the forces being withdrawn and peace proclaimed, they were discovered to be hardly concessions at all. A few ports of trade have been opened; but what matters that, when, if an Englishman shews his head beyond the barriers, he would be stoned like a dog, and all according to law? In fact, next to nothing has been done after all, and, except scattered glimpses from hasty and dispersed writers, we are left to draw upon the resources of

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four hundred years' standing, or else upon the positive guesses of modern statisticians, for information on the state of China.

A few Christian missionaries alone have really entered the country, at intervals, by stealth, without organisation, with nothing but faith and their Bibles; but what (one might allowably ask) could *they* possibly do to leaven the vast mass? How could that drop of water, even though distilled from the fountain of life, spread through and affect the great and turbid sea beyond?

And again and again were these questions asked, and again and again did men of sagacity say, emphatically, that it was impossible, that nothing could or would ever be done—that it was more than useless, and a very waste of time, to try.

But, as before, man's weakness is God's opportunity; and he, having assembled his instruments, proceeded to set in order the work for their execution, and that by means as simple as in the other cases, and at the exact moment when wanted.

Let us suppose the case of a great city, abounding in treasures, but surrounded by fortifications of superhuman strength. Again and again has it been besieged and assaulted, and in vain have all the resources of science been brought to bear upon it—the walls stand unbroken, and frown a proud defiance on all assailants. But at length, and as an effort of despair, a more mighty army than before besieges it. Engineers and generals, with curious penetrating eyes, carefully scan the defences stretched out before them, but no possibility of entry is found, no nook, cranny, or ill-constructed position offers the least hope of successful attack. And no hope can arise from within, seeing that the garrison and inhabitants are supposed to be animated by one spirit, and that of perfect amity and accord. Gloomily and darkly, therefore, does the attacking force regard the black walls before them, and a hopeless and spiritless feeling pervades the great portion of the army. But on a sudden *the white flag is hoisted* from the citadel! What! the white flag? It is a snare, a deception, to lure us to our ruin. Stand fast for your lives; move not from the ranks. A *réconnaissance* is directed; and, as they near the city gates, they are received by loud cries of "Surrender! Welcome! welcome!" from their former foes. The city is entered; the army follows; the citadel is won; and nought is heard on all sides but friendly and joyful acclamations; instead of enemies, they find friends.

And yet not more unlooked for, more extraordinary than this, is the sudden change in China, to which we now return.

A rebellion breaks out in China. Nothing much in that,

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you may say. Much every way; for, in the first place, the moving principle of the rebellion appears to be a *religious* one, and that not in a Chinese, but in a Christian sense. Now, this is a most wonderful thing. Let us reflect upon it for a moment. China is essentially a Pagan country, where idols are openly worshipped in the most degrading manner, where almost every person has an idol in his house. The Bible has been shut out by all possible means; missionaries have been driven away, persecuted, and murdered; communication with foreigners has been strictly watched and prevented by the government for the last two thousand years; and yet on a sudden we have what is called a rebellion there, but what is in reality a religious *Christian* movement, a Chinese *reformation.* There is matter for deep reflection here, rely upon that, for it is a *most wonderful* event.

And moreover, the religious notions of those whom we will call reformers, and not rebels, are, speaking generally, sound and biblical. They have already published many tracts and books in the Chinese language, and we will give the opinions of that very competent authority, the Rev. Dr Medhurst, as to some of these tracts, which will prove their soundness. Dr Medhurst is a great Chinese scholar, and a good Christian man; and the tracts being referred to his perusal by the British Government, here is his judgment upon them. Of one, called *The Book of Religious Precepts*, he says:—"The reasoning is correct, the ceremonies enjoined (with the exception of the offerings) are unobjectionable, the prayers are good, the ten commandments agree in spirit with those delivered by Moses, and the hymns are passable. The statement of the doctrines of human depravity, redemption by the blood of Jesus, and the renewal of the heart by the influence of the Holy Spirit, are sufficient to direct any honest inquirer in the way to heaven." Of *The Ode to Youth,* after stating its contents, which refer to the salvation of man by Christ's shedding his blood for them on the cross, and then gives a summary of moràl duties, Dr Medhurst says:—"Altogether it is an excellent book, and there is not a word in it which a Christian missionary might not adopt and circulate as a tract for the benefit of the Chinese." Other books published are of a more mixed and less sound nature; but, as Dr Medhurst very sensibly observes, "very probably different people have written, and their views have not been equally clear and good."

Now, let us repeat the question, Is there nothing wonderful in all this? Is it not, on the contrary, one of the most sur-

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prising facts of our day, and which any one reasoning *a priori* might safely have pronounced impossible?

But, as every effect has a cause, whence could this unlooked-for effect spring? Simply from the providence of God, seconding and blessing the efforts of such of his servants as have devoted themselves in faith and zeal to the distribution of his Holy Word in China. For many, many years have these excellent men laboured on, hoping against hope, gaining no visible results, parading no processions of converts, bearing up against opposition and ridicule abroad and apathy and diminished support at home, sustained only by the consciousness of duty performed, and the certain conviction that God will neither leave himself without a witness, nor desert his faithful servants who trust in him. Many have been removed from their apparently ungrateful and sterile scene of labour, and, in place of working for God *below*, now serve and praise him *above;* many have been transplanted into other spheres of utility, seeing so little visible effect from their work in China; some, perchance, let us hope not many, have abandoned the attempt in despair, and left the country. But the rest have laboured on, preaching, praying, journeying, distributing God's Word by volumes, by pages, by slips of paper with a single verse printed on them; in a word, serving God singly or broadcast, everywhere, by all means, at all times and seasons, as men do who have a duty to perform, and are *in earnest* about it. And God has finally performed his promise, has blessed their labours, and that abundantly; for though the seed has lain long in the earth, the harvest will assuredly be a glorious one.

But what comfort, what support and encouragement, should this give to those who, in other places, are carrying on the great work of spreading the knowledge of God's Word! Are the results slow in coming? Does the seed lie dormant? Is there as yet no stirring of the earth to denote life beneath it? Do their souls ofttimes faint within them when they review their difficulties? Do they occasionally, at the bottom of their hearts, even think of abandoning the work, because they find it apparently so fruitless? Let them think on China; let them remember that, after years of no outward result there, we have at last *an immense* one; that the toils, prayers, tears, and blood of the labourers in that vineyard are now, at the eleventh hour, amply, and more than amply, recompensed. What joy must fill the hearts of those who have laboriously endeavoured to till that arid, stony soil, in finding that their efforts have not been in vain! Napoleon I., in his address to the army

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before the great battle of Borodino, to encourage his men to the utmost, concluded, "And you shall proudly say, I was in the great battle under the walls of Moscow;" but what fleeting, empty glory this, compared with that which belongs to him who can say, "I was one who, under God's blessing, contributed to the reformation in China."

Tho walls of prejudice which surrounded China have fallen, like those of Jericho, but no human voice from without was required to sound the trumpet; the voice was from within, and directed from heaven. The impregnable citadel has opened its gates, not at the bidding of the conqueror, but of the Saviour; and, instead of enemies, we find friends and brethren. Henceforth, let no one who is occupied in God's work faint or fear; let him do actively what he has to do; let him scatter the Word boldly and industriously, everywhere, and by all means, and despite all obstacles, and he may rest assured that, as surely as he may "plant and water," God will give the increase.

Who can predict the consequences of the opening up of this vast *terra incognita?* Who can say what treasures may not be hidden in its bosom, what secrets its disruption may not reveal, what new animals, new products of all kinds, industrial and natural, new customs, new illustrations of old principles, startling effects on European commerce, disclosures perhaps of some of the hitherto hidden mysteries of revelation, may not suddenly burst upon us? Who has yet fixed the abode of or discovered the lost ten tribes of Israel? Yet they exist, exist as surely as we do ourselves, and are now in some remote portion of the earth, awaiting anxiously the expected call of God; and if, amid the crowd of wonders which are teeming forth, the lost children of Abraham should reappear on the scene, will not the boldest opponent of prophecy hold his breath for a time, and feel that, despite all his sneers, cavils, and objections, the voice of prophecy is truly the voice of God?

But we must close the subject, and we do so by two observations.

How clearly do these great events shew us the value of *faith in the word* and promises of God! A short ten years ago, and who would have dared to predict that Australia would be now peopled with its hundreds of thousands, the North American shores of the Pacific by their millions, and China not merely receiving, but preaching and spreading the Word of God? Prophecy was doubted by many because of the *imposse* in which it seemed to be; but now we see the *imposse* opened, and prophecy marching onward as before.

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Those who never doubted have now the reward and the glory. Let us henceforth doubt not, but believe; and whether our road appears closed up by mountains or beset with obstacles, we may be certain that, if we trust in him, walk straightly, and do his work, the mountains shall melt away, and the obstacles be removed at the critical moment.

The other observation is as to the necessity of *personal preparation* for the coming events which prophecy announces.

The world moves swiftly in these latter days; like a falling mass, the rapidity of its motion increases as the end of its course draws nearer. No one need doubt this. When God's Word shall be printed and preached in every tongue; when the ends of the earth shall be brought together; when the lost tribes shall be found,—let the *unbelieving* doubt, but let *us* be convinced, and let us act upon the conviction, that "the end draweth nigh." And who shall say that these results will not *soon* happen? At the present day even, we are able, by the improvements in steam navigation, to reach the antipodes in two months; and practical men talk of constructing large leviathan ships of seven thousand tons burden, which are to perform it in one month; and a year or two may see us sending a message to the East Indies *in ten minutes!* The Bible is now translated and circulated in one hundred and forty-eight different languages, about nine-tenths of the whole number on the earth, not including mere dialects, so that there again we are drawing near the goal; and at any moment may Israel's lost sheep appear. And as action multiplies, action directly and incidentally, who shall calculate the quickening effect of these things upon each other, so that our past progress may be mere immobility, as compared with the rapidity of our future?

Yes! events follow swiftly their ordained course, whether we perceive it or not. We may sleep, or close our eyes and say we cannot see, but the great machine moves majestically on. Have we no interest in these things? Is it an indifferent thing to us whether the important acts which prophecy foreshadows are performed or not? Ought we not to be deeply grateful for the privilege of living in times when the great map of the world's progress is being unfolded with unheard-of rapidity, instead of with the slowness of past ages, and when, if human life be measured by events, each man of the present generation may compare himself with Methuselah? But, with all these privileges, is there no responsibility? In proportion to the clearness with which prophecy delineates the path, will

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there not be a fearful penalty on those who walk not in it? In proportion as the doubts which constitute the essence of our moral probation become certainties, so is our sphere of hope narrowed, unless we accept those certainties, until, finally, belief becomes, as it were, compulsory, and our punishment becomes self-inflicted. But, rely upon it, there is a necessity for *immediate* preparation. Let each one look around and within; let him exercise the intellect which God has given him by the helps which God has provided, and see whether he is prepared or not; for time presses, and the end may be nigh at hand. And let no one despair, if he will only exert himself; but do this he *must*, for exertion is the condition of existence, temporal and spiritual. And then, let events march on with whatever speed; let all the convulsions foretold by prophecy happen, and they will find him prepared for them, convinced, as he will be, that his path also is traced by the same Great Being who inspired the voice of prophecy, and that its individual termination will be as glorious as that of the world he inhabits.

Art. III.—THE SABBATH.

God, at the very outset of the world's history, draws the distinction between *work* and *rest*. Even in regard to himself, this difference is to be noticed. Work is not rest, and rest is not work, even to Omnipotence.

In both his own work and his own rest he is glorified, though each has its own kind of glory. He expects both kinds from us; and hence he set us the example at the beginning. In working we glorify him, and in resting we glorify him; but still the glory which he gets from our work is one thing, and the glory which he gets from our rest is another.

Nor must these two things be confounded. They are distinct in themselves, and distinct in their bearings upon our deportment and service here in this dispensation.

There are some that confound these two things, and overlook not only their *separableness* in themselves, but their actual and explicit *separation* by God. These joiners together

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of what God has sundered do not deny that we ought to glorify God whether working or resting; but they mix up together the working and the resting, and think that what God wants is a sort of mingled glory rising out of both these conjoined, and fused into one, instead of a distinct and separate glory from each—a glory which cannot be thus mingled without being injured and stript of that definite and clear character which he desires that it should possess. His purpose is, that he should get a certain glory from working, and another glory from resting; and who are we that we should, by any theories of our own, seek to thwart the purpose of Jehovah, or rob him of the twofold glory which he is looking for at our hands?

It was not for nothing that he laid down so expressly, in the beginning of his volume, his own twofold line or method of action, if we may so speak—the active and the passive, the work and the cessation from work. Nor was it without a purpose that, when in the course of ages the distinction might be undergoing a process of obliteration, he took it up and proclaimed it to Israel. For what he did, both in paradise and in the wilderness, was not merely to give forth an arbitrary appointment as to a certain day, but it was to bring out a mighty distinction, on which very much was to depend in after ages, both as to his own glory and man's proper service.

If this be the case, then it is plain that the distinction between the six days and the seventh day lies much deeper than we generally conceive. It is not a distinction founded upon *the* seventh day or *the* first day of the week. The actual day is of comparatively small importance, and only comes before us in its connexion with the past events to which it is linked by way of memorial, or in connexion with future events, to which it is linked by way of type or earnest. It is a distinction founded on the difference between working and resting, and upon the peculiar glory which God is to obtain from the one and from the other. Whether we can fully comprehend the reason of this distinction, it matters not. There it is. There are the original facts in the very forefront of the Bible. There are God's own actings, and there are his declarations and injunctions as to the manner in which he expects us to act—in which he expects every one to act who, with the Bible in his hands, believes that "God created the heavens and the earth," and that "on the seventh day he rested from all his works which he had created and made."

Among those who look upon the Sabbath as a mere limitation of man's liberty, an abridgment of his pleasures, we can-

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not expect to find any sympathy with the above distinction. They deny the Sabbath because it is a weariness, and because the Lord of the Sabbath is not their Lord.

But there is another class with whom we may expect some sympathy, even though they have rejected the Sabbath as a divine ordinance. There is a class which holds that every day should be a Sabbath, and that, therefore, there ought to be no such diversity as we hold to be obligatory. They differ from the others in this respect. These others get rid of the Sabbath by lowering it to the level of every other day; whereas *they* set it aside by raising every day to the level of a Sabbath. Now, even granting that this latter were possible—which, according to the present construction of God's world, it is not—it would not be carrying out God's original intention. It looks very well; it sounds very lofty; it bears the stamp of superior spirituality; so that when we hear a man say, "Oh, I make every day a Sabbath!" we may be led to think him a very holy man, and his life a very angelic one, and his whole system a very elevated and enlarged one.

But what if this very holy man gets all his holiness from being wiser than God? This is a serious question.

God knows what is best for us. He knew what was best for *unfallen* man, and he did not tell him that every day should be a Sabbath. If Adam had reasoned as many do in our day, and resolved to make every day a Sabbath, would not God have condemned this piece of will-worship? and would Adam, in devising it, have been less guilty of a disregard to the divine purpose, than if he had rejected the Sabbath altogether? God knew what is best for *fallen* man, and nowhere, from Genesis to Revelation, does He hint at the desirableness, or propriety, or profit of making every day a Sabbath.

In thus trying to be wiser than God, and striking out a more elevated walk than he has pointed out, we are sure to fall into an *unhealthy* religion—not necessarily a religion of gloom, but certainly, if not one of gloom, at least one of sentiment, and sickliness, and unmanly bearing. No religion can be healthy or vigorous which departs from the divine arrangements, and tries to elevate itself by altering the proportions of time which God has established. What has Romanism gained by its endless saints' days, or High Churchmen by their "Christian year"? Attempts, whether made by Protestant or Papist, to raise our week-days into Sabbaths can only end, as they have always done, in subverting the Sabbath, and defeating God's gracious design in giving it.

The original distinction, made by God himself, and founded

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both upon his nature and ours, between *working* and *resting*, must be kept in mind; and we must not attempt to confound these, or suppose that, provided we try to glorify God in *everything*, it matters little whether we set the two different things distinctly before us—viz., the glory which we are to give him in working, and the glory which we are to give him in resting. In trying to make every day a Sabbath, we are doing what we can to efface this divine distinction. And can it be effaced without sin, without injury to the soul, without harm both to the Church and to the world, both to Jew and Gentile? It cannot; for thus God does not get the glory which he desires. He does not get the separate glories of which we have been speaking, but a mere human compound of both—vague, indefinite, diluted—something that neither glorifies him nor benefits his saints, nor bears witness to the world.

When God entered on his rest, he erected a memorial of it—a memorial both of his work and of his rest, for *rest* was to be a memorial of work. This memorial, suitable even to unfallen man, was especially needful to fallen man in a fallen world. God erected this pillar of testimony; nor has he taken it down. It was first set up in paradise, then in the wilderness, then transplanted to Calvary, and there it remaineth to this day.

In one thing only was there a difference. The seventh day having become a blank, by the Son of God lying, during it, under the power of death, its special glory passed on to the next, so that the first day of the week, while retaining all earlier meanings, is presented to us as a more complete memorial of the past—creation-work and creation-rest—and at the same time a more perfect prefiguration of resurrection-work and resurrection-rest.

Thus much we can say as to the general principles on which the Sabbath-Institute is founded. Let us look at the question a little more minutely; for, if these principles are correct, the subject is one of deep moment.

No one thinks of denying that the law of the Sabbath is written broadly and legibly enough in the Old Testament; so that up to the coming of Christ it could not be disputed. God laid his hand upon the seventh portion of man's time, and claimed it as his own. It was provided that, in one day out of seven, the sun should go forth to shine upon a world at rest—memorial of what it was intended to be—relic of what it once had been—type of what it is yet to be hereafter, when all things are made new.

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Now, there has been no repeal of this law. The fourth commandment was carefully inserted in the Decalogue by God's own finger, and it behoved to be as distinctly taken out and erased by the same finger that placed it there. Has it been so? Have the commandments been reduced from ten to nine? Did Christ come to destroy, not to fulfil the law? Those who deny the authority of the Sabbath now must undertake to prove the following things:—

1. *That the Decalogue, or law, is no longer binding;* or at least that one out of the Ten Commandments is no longer binding. And if one man cancels the fourth, has not another—viz., the Romanist—a right to cancel the second? If this man is at liberty to erase this jot or tittle, another man may do the same with another, till the whole has been abrogated—abrogated by man, not by God—abrogated simply because its observance was an inconvenience and a weariness.

2. *That Christ came to diminish our store of blessings during the present dispensation*—that he has narrowed, instead of enlarging our privileges: as if he had made the announcement, "Israel was blessed with a Sabbath, but I cancel that blessing; Israel had Sabbath privileges and Sabbath joys, I blot them out; Israel was called on to give the seventh of his time to God, but I set you free from all such restraint, to do with your time just as you please." Thus we have, according to these men, fewer privileges, fewer blessings than Israel. And is this what Christ came to do? Was it for this that the Son of God took flesh and died?

3. *If they shrink from this, then they must maintain that the Sabbath is not a blessing*—that it is an unwholesome, unnatural, intolerable restraint—a weariness—a bondage—a curse. And, indeed, this is the basis and drift of their reasonings, if they have any meaning at all. These men evidently have the secret feeling, that the Sabbath is not a blessing, that it is a restraint—a restraint upon their worldliness, their follies, their gains, their business. Hence their eagerness to prove its non-existence, its abolition. The wish is father to the thought, the desire is father to the conclusion. They wish no Sabbath, and, with daring blasphemy, they ascribe its abolition to Him who came not to destroy the law, but to fulfil it. So that one of the chief benefits, according to them, which Christianity has conferred on our race is, that it has effaced the Sabbath. It did virtually eighteen hundred years ago exactly what the French Revolution did sixty years ago—it effaced the Sabbath. Thus the chief thing for which the world has to praise the Saviour is, that he first struck off its

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Sabbath chains, and bid it go free from Sabbath obligations;—nay, perhaps the only thing for which some of these men think they have to thank the Lord of the Sabbath is, that he abolished it! Will they maintain this? Yet this they must, if they will honestly and consistently carry out their argument. To what extremity will not the hatred of the Sabbath drive a man!

4. *That the Sabbath was a Jewish institution exclusively, and therefore fell when Judaism fell.* Now, that there were several Jewish observances connected with the Sabbath in Israel, we do not doubt. But when these fell, did the Sabbath fall with them? Did their passing away bring the Sabbath to the ground? No. When the veil was rent, and Judaism crumbled to pieces, the Sabbath stood erect and untouched amid these ruins. It had not risen with Judaism, and it did not fall with Judaism. It was made for *man*, not for the *Jew*. It was an ordinance as old as creation, and therefore, strictly speaking, had nothing to do with Judaism. It was an ordinance evidently known to Israel before proclaimed from Sinai; for as soon as they had entered the wilderness, and long ere they reached Sinai, the manna fell, and thus the Lord spake to them: "To-morrow is the rest of the holy Sabbath unto the Lord. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none" (Exod. xvi. 23, 26). From which it is plain that Israel knew the Sabbath well before its proclamation from Sinai, and that when called to "remember" it, they were called to remember something which they and their fathers knew—something older than Moses—older than Abraham—older than Noah—as old as Adam and paradise.

5. *That every day should be a Sabbath, and that, therefore, there is no need of a Sabbath.* When this argument comes from the lips of a worldly man—a man who never spent an hour upon his knees, and who knows nothing of communion with the Father and the Son, it is profanity—it is hypocrisy. But even when it comes from the lips of one who seems to be living above the world, and to prize fellowship with God, we confess it appears strange and suspicious. Should not every day have been a Sabbath to Adam? Yet he was commanded even in paradise to keep a Sabbath to the Lord. Was not every day a Sabbath to the Lord Jesus when on earth? Yet he kept the Sabbath, and always made known his reverence for it by vindicating himself from the charge of Sabbath-breaking, and shewing that works of mercy might be done upon that day. But, apart from this, we dislike and suspect this

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sentiment even from the lips of religious men. They profess to bring up every day to the level of a Sabbath; but it is invariably found that, in reality, they bring down the Sabbath to the level of every day. We have heard of individuals, some years ago devout and spiritual. They were placed in the midst of worldliness, exposed to Sabbath gaiety, Sabbath parties, Sabbath dinners, Sabbath pleasure, from week to week. Their souls were burdened, and each Sabbath evening they retired to rest with a wounded conscience and a heavy heart. After a while they ceased to be thus vexed in spirit, and were quite at ease. Had they got quit of their worldly company? No. Had they boldly testified for Christ and for his Sabbath in the midst of them? No. They had been led to see that "to a Christian every day should be a Sabbath"! Therefore, their conscience no longer smote them, even when mixing all day long in the society of the world. Alas! they were deluding themselves with the dogma that every day should be a Sabbath. Yet they had not brought up each day to the elevation of a Sabbath. Nay, they had evidently brought down the Sabbath to the level of the day of commonest worldliness and folly.

6. *That the reasons for the observance of a Sabbath no longer exist.* These reasons are, (1.) Man's need of *rest.* Is this reason gone? Does man need rest no longer? Is the world now so calm a scene, and earth so serene a region, that no seventh day's rest is needed? If not—if the reason still exist—must not the day still remain? Can the institution be erased when the reason for it still remains, not only as strong as ever, but stronger than ever, in these days of earnest worldliness, and excitement, and hurrying to and fro? (2.) Time for unhindered fellowship with God. Is there no longer need for this? Is there not more than ever, in this age of business and enterprise? Adam in paradise, Israel in the wilderness, when there was no bustle, no tempting world around, needed a Sabbath for fellowship and worship. And do we not in these busy days? And if the reason remains, the ordinance must. (3.) A memorial of creation. For four thousand years God kept up this memorial of creation as a thing that was needed; and where is his declaration that creation needs no memorial now? Ah! do we not feel how needful it is to uphold the Sabbath in these days when men are undertaking to prove from science that the world created itself? Ought we not to prize the Sabbath as God's standing testimony against atheism,—God's own loving voice, proclaiming, "I created all this out of nothing,"—God's appointed witness to a universe created

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by himself, against the atheistic theory of a self-creating universe? (4.) A memorial of resurrection. The Sabbath has now become a double memorial, viz., of creation and resurrection. If, then, it was sacred before, it is doubly sacred now. And to say that the Sabbath has ceased because Christianity has risen, is just saying this, that so long as we had but one reason for this memorial, we kept it up; but now that we have two, we must level and efface it. (5.) A type of the rest or Sabbath which remaineth for the people of God. Now, a type must stand till it be succeeded by the antitype. That antitype, that rest, has not yet come. And till it arrive, the Sabbath must be maintained. So that, whether you look backward to the old creation or forward to the new,—backward to resurrection, or forward to the restitution of all things, you see how entirely untouched, nay, how thoroughly immovable, are the reasons for its sacredness and perpetuity. Till these reasons be swept away, the Sabbath must stand. Unless you can say that man has no need for rest, no need for communion with God,—unless you can sweep away creation, resurrection, and the hope of the coming rest, you cannot cancel the Sabbath, nor dispose of its obligation and authority.

The character of a cause is generally known by the character of its friends and its enemies. No one will deny that the great mass of the religious-minded men is in favour of the Sabbath, and the great mass of the ungodly against it. Popery is an enemy to the Sabbath; and wherever Popery flourishes, there the Sabbath goes down. Infidelity is an enemy to the Sabbath; and wherever infidelity flourishes, there the Sabbath goes down. Popish Spain has no Sabbaths, infidel France has no Sabbaths; Protestant England, Protestant America, and Protestant Scotland, have their Sabbaths still. And may we not conclude favourably of that cause against which Popery and infidelity are confederated as one man? May we not conclude well of that ordinance which takes root deepest, and spreads its branches widest, in the most religious and God-fearing nations of the earth?

They who oppose the Sabbath are standing in the position of men who are enemies to one of the brightest blessings and best birthrights that a nation can possess. They need not wonder that we should feel strongly the robbery which they are seeking to perpetrate. They are robbing us and our children of that which is worth more than a kingdom's riches, and which we will not part with without a struggle. And they themselves, were they men in earnest, should feel the seriousness of the position they assume. If they are in earnest, it must have cost

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them much pain before they could bring themselves to the conclusion that there is no Sabbath. In arguing with the atheist, who denies a God, we can appeal to him and say, If you are in earnest, it must have been with the profoundest grief that you have come to the conclusion that there is no God, no infinite good, no being of infinite love. In reasoning with the infidel, who sets aside the Scriptures, we can say, If you be in earnest, it must have cost you unutterable pain to come to the conclusion, there is no Bible, no book of divine wisdom and truth. And you, of all others, ought to be serious, solemn men, weighed down with the conviction of such an infinite blank. And so, in reasoning with the opposers of the Sabbath, we appeal to them and say, If you are men in earnest, it must have been with bitterest grief that you have brought yourself to the conclusion that there is no Sabbath,—no day of holy rest, no day of fellowship with God, no memorial of creation, no pledge of coming glory. You must have weighed the evidence well before coming to so sad a conclusion, and you must be most willing to hear evidence in favour of that which, if we can prove it, should be good and grateful news. Would you but listen in such a spirit to our reasonings, would you but believe us when we tell you how much your own temporal comforts, your own immortal interests are bound up in the observance of this day—a day that of itself preaches to you the glad tidings of Him who died, and rose, and ascended, and lives, and intercedes, and will come again in glory,—you would hesitate before you tried to obliterate the most ancient of all distinctions between day and day; you would try rather to preserve and perpetuate its testimony to creation, to redemption, to resurrection, to the glory of the Kingdom, and the security of the rest which remaineth for the people of God.

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Art. IV.—THE PROPHECY IN THE WILDERNESS OF PARAN.

Morning without clouds after midnight—spring with its living greenness after winter—Damascus luxuriance after the traveller has crossed the intervening dreariness,—these are contrasts that surprise and delight, and perhaps enrapture. Probably there is something to be attributed to the element of contrast, in the strange satisfaction with which we gaze upon the future scenes of peace and glory foretold in the Word of God. These scenes are in themselves " surpassing fable, and yet true ;" but still they are also enhanced by the contrast they present to what has gone before. Midnight is the hour wherein we who look forward to these scenes find ourselves ; winter is the season ; the dreary, monotonous solitude, the place where we cheer ourselves with these prospects. It was, no doubt, with some regard to this enhancing effect that the Lord so often chose peculiar occasions and circumstances for the discovery of what he had in reserve for our fallen earth.

"*As truly as I live, all the earth shall be filled with the glory of the Lord !*"

This is the remarkable prophecy from the lips of the Lord himself in the wilderness of Paran (Numb. xiv. 21). And as surely shall it come to pass as that other at the gate of Paradise,—" The seed of the woman shall bruise the head of the serpent." Good tidings to our world ! Glorious tidings ! Earth shall be as heaven above ! Jehovah's will done on earth even as it is done in heaven !

It was spoken at a most unlikely time. The strong current of unbelief had swept along almost every man in the camp of Israel. Moses only, with faithful Joshua and Caleb, stood firm, and gazed with horror on the flood of sin. But in reply to Moses, when he had pleaded with God, and, as a skilful pleader, had used God's own name (ver. 18), lately proclaimed (Exod. xxxiv. 6), to enforce his arguments, there had come a reply from the cloudy pillar, that promised mercy and pardon. Nor only this : the same voice spoke of future blessing ; for when the Lord blesses he blesses heartily ; when he fills our cup, he causes it to run over. The voice from the pillar-cloud added the assurance—

" *As truly as I live, all the earth shall be filled with the glory of Jehovah !*"

This prophecy is every way remarkable. 1. It was given when rebellious unbelief might have been expected to have repelled God from our world. 2. It was given when the

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knowledge of Jehovah was confined to a small number of souls, and these cooped up in a wilderness. 3. It was given when, of those few souls who knew the Lord, only two or three were fully believing his word. 4. It was given in a lonely wilderness, to which any acquaintance with God seemed now driven for shelter, men everywhere else being sunk in indifference or venting bitter enmity. 5. It was given in a sandy waste, not far from the spot where the thunders of Sinai had rolled; and yet it spoke of scenes in which all earth should share—scenes morally and physically glorious—scenes that should eclipse the Paradise of Eden.

Let us inquire into its meaning. It is most comprehensive—the germ of a mighty tree. 1. It says, "Israel seems by his unbelief to say that I cannot give him the land flowing with milk and honey. But as I live, I shall do this in my own time, and shall go far beyond it too. I shall spread my glory over a wider space than the land of promise." 2. It seems to say, in regard to the reproach of the Egyptians (ver. 13), "As I live, they shall have no cause to mock. Nay more, they shall yet hear of my glory taking possession of the wide world, from sea to sea." But it says, 3, Unbelief may be incredulous when Jehovah speaks; but unbelief shall be put to silence and shame, when Jehovah's glory bursts forth from this wilderness over Canaan, and then over earth, in its time. 4. Unbelieving Israel shall see that, since they slight the blessings offered, the Lord has others to bless as well as them—the nations of the Gentiles in their time: for my pillar-cloud does not more surely overshadow this small spot of the desert by day, or shine over it by night, than my glory shall yet overshadow earth, giving men rest and safety, a shadow from the heat, refreshment when weary, and turning what was desert into the temple-court, for worshippers of every tribe.

Still further. *The glory* has surely some reference to such an appearance as had lately been made to Moses in Horeb (Exod. xxxiv. 5; xxxiii. 22). Now all these appearances in glory spoke of the *past*, when God dwelt with man in Eden; and pointed to the *future*, when the tabernacle of God shall again be with men. Indeed, "my glory," or "the glory of the Lord," is equivalent to, "I who am glorious," or, "the glorious Jehovah;" of whose essential excellence and infinite majesty, such appearances as Moses saw, and such as were given over the mercy-seat, and in the cloudy pillar, and in after days in the Temple of Solomon, or in vision to Ezekiel, were merely outward symbols. At the same time, these external manifestations were themselves desirable, and indicated

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what the Lord shall restore to earth again, when he fulfils the type of the Shechinah-splendour, dwelling not only amid Israel, but among men.

Earth, then—earth at large, from sea to sea, from pole to pole, is yet to be filled with this glory of Jehovah, as truly as ever the camp of Israel got any display that revealed its existence. This is the first occasion on which the Lord uses that confirmatory oath, חַי אָנִי, "*As I live.*" Willing to shew us more abundantly the determination of his heart, he uses that divine oath to assure us that it shall come in spite of all opposition from man and from Satan.

We might naturally expect that a prediction of such magnitude would not be overlooked in after times. Accordingly, when the days arrived in which the harp of prophecy was strung to sing of Jehovah's plans and thoughts of wonder toward our world, allusions to this prophecy in the wilderness of Paran are not infrequent. What is this we hear in Isaiah vi. 3?—

"*The whole earth is full of his glory!*"

The seraphim are singing thus—the one crying to the other, as if they had heard Jehovah's words to Moses in the wilderness about a thousand years before, and had all along carefully retained them, and used them in their songs above! If these seraphim are angels, we should then be inclined to say that their noticing and remembering what is said to us men is quite in keeping with what they manifested in the days when he who sat in the pillar-cloud was amongst us; for it was they who spoke, Luke xxiv. 6, "*Remember how he spake unto you when he was yet in Galilee.*" They, no doubt, as carefully noticed and remembered what the Lord spake when he was yet in the pillar-cloud with his Church in the wilderness. Or if—as is, perhaps, most probable—these seraphim be the same as cherubim, and so be the redeemed that rest on the mercy-seat, encompassed by the glory of their God and King, no wonder we find them thus reminding one another of what God swore to Moses. They are to be understood as bending over their old abode, this earth, or at least as thinking of it in their worship, and delighting in the anticipation of its future blessedness—its release from sin, and all the effects of the fall. They so "hasten unto the coming of the day of God," that the time seems at hand when the glory shall return to earth, and earth re-echo, "Holy, holy, holy is the Lord of hosts."

It is to be noticed, also, that this allusion to Numb. xiv. 21 occurs in a vision that refers to Israel's unbelief—unbelief as inexcusable and fatal as in those days in the wilderness of

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Paran. Isaiah's ears are greeted with the sound, and his soul cheered in dismal days—when his words fell on the wearied people in vain, as vain as the words of Joshua and Caleb in their time—by calling to remembrance that day of future triumph. And Israel is made to know that God can and will pass over to the Gentiles also.

Isaiah refers to this again, we think, in chap. xi. 9—

"*For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*"

It is literally, "The earth shall be filled with *knowing the Lord.*" It does not mean simply that earth shall possess acquaintance with God, instead of ignorance; but it signifies yet more, that earth shall *have experience of what Jehovah is.* Earth shall know—yes, shall know to its utmost bounds—what the Lord is. Does not this imply his "glory"? Is it not as if the prophet had said, The word of the Lord spoken in ancient days to Moses shall yet be fulfilled—that word which seraph was heard repeating to seraph; the earth at large, and not Israel only, shall yet have experimental acquaintance with the blessedness of the Lord dwelling among men?

And he does not say, "As the sands cover the desert," for that would convey narrow and unpleasant associations; but, "As the waters cover the sea"—suggesting both immense fulness and wide extent. His thoughts, though led back for a moment to the wilderness of Paran, are gazing on earth and all its distant shores; and hence *the sea and its waters* most naturally occur. Besides, Isaiah is a man of Israel, with the great sea as the border of the land; and so it is as natural for him to allude to its waters as for the seraphim in the temple above to sing their peculiar song, "Holy, holy, holy." The saint above and the saint on earth look forward to the same scene, but express their joyful anticipations in terms appropriate to the scenes amid which each is at present moving. But it deserves special attention here, that this prediction is here prefaced by a detailed account of Messiah, the Lord Jesus, in his person and acts. He is shewn to us anointed, and sent forth, and prospering in his work. He is exhibited as bringing down the wicked and subduing earth; so that at length "the wolf dineth with the lamb." Moses in the desert often heard the howl of the wolf, and knew the fate of the lamb that fell into its jaws; but Isaiah tells that the prediction uttered by Moses in that wilderness is to be realised by the Messiah, and both man and beast are to rejoice in that day when by him "the earth shall be filled with the knowledge of the Lord."

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But there is still another reference to this prediction. We find it in the prophecy of Habakkuk, ii. 14—

"*For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.*"

He seems to point us to Isaiah's words on set purpose, and to explain them, too, while reinforcing them. "Earth shall be filled *with knowing the Lord,*" said Isaiah, in the sense above explained; all shall know by experience what he is, and the bliss of having him as our God and King dwelling among us. But Habakkuk is guided to the expression, "*knowledge of the glory of the Lord,*" as if to prevent our forgetting the original prophecy in the wilderness of Paran.

Habakkuk lived, it is generally agreed, about the time of Jeremiah, and probably in the days of King Josiah. In the days of Josiah, the Book of the Law had been found in the temple, and attention paid to it, such as had not been given for many a long year. In that Book of the Law, so carefully read, the prediction in Numb. xiv. 21 would not escape notice. Perhaps, however, the faithful ones in Israel, especially after good Josiah's death, seeing no permanent reformation, no real return to the Lord on the part of Israel, and nothing like a gathering of the nations to Shiloh, even after so many ages had past, might be ready to despond, and scarcely to credit, at least not to dwell upon, such a glorious prophecy. "Where is the prospect of its arrival?" they would say one to another. "It is long since the days of Moses—and yet it is not come. We hoped some symptom of its arrival had appeared when Josiah succeeded so astonishingly in his efforts to bring men to worship the Lord; but, alas! this hope is blighted—that star has disappeared." It was at such a period that the God of the holy prophets sent his servant Habakkuk; and sent him to re-utter in his prophecies the old and well-known prediction of the wilderness of Paran.

How it would comfort the faithful! The Lord repeats his word; he has not forgotten it; he intends to fulfil it. How it would meet the state of mind of Habakkuk himself! for he had been on his watch-tower, somewhat discouraged and perplexed, waiting for some streaks of dawn, as we see, chap. ii. 1, 2. Nay more; it is interesting to notice that Habakkuk was really somewhat in the frame of mind in which Moses was in the wilderness at the time the original prophecy came. For if Moses was saying to God, "The nations will speak thus and thus—therefore, Lord, pardon,"—the prophet was saying, "Wherefore lookest thou upon them that deal treacherously —shall they empty their net?" &c. To such a state of mind

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this renewed prophecy was in season surely, re-asserting Jehovah's calm determination to accomplish his declared purpose in its time.

And then, chap. ii. 3, additional information had previously been given, which connects this blessed prediction with the Lord's coming. We have called attention to this circumstance in the case of Isaiah's reference to the same; and see the like preface to this in chap. ii. 3—"The vision is yet for an appointed time, but at the end it shall speak, and not disappoint: though HE *tarry, wait for* HIM, *because* HE *shall surely come,* HE *will not tarry.* (See Heb. x. 37, and compare כי בא יָבא חַכֵּהלו with Ps. xcvi. 13, כִּי בא כִּי בא).

The Lord's coming is to introduce that day of glory. If he is coming, none need fear lest the promise in the wilderness of Paran should fail—none need fear lest the fulfilment fall below our hopes and desires. As a token that it shall at least not be less than we long for, read in Rev. xviii. 1, when a mere angel, though a mighty one, appears—

"*And the earth was lighted with his glory.*"

What, then, when the Lord himself appears! Shall not the sea be confounded, and the moon ashamed? Shall not the light of that day be as the light of seven days? Was not Habakkuk witnessing in vision something of that day when he was led to sing, as in chap. iii. 3?—

"*His glory covered the heavens, and the earth was full of his praise.*"

This is that glory spoken of so long ago, appearing in its symbol, or outward manifestation, to testify that the time is come for earth being filled with the real glory. "*Earth full of his glory,*" is, in other words, "Earth full of what reflects praise to him." Surely this is the anticipation of the seraphim accomplished, "The whole earth is full of his glory!" Now, let us not fail to observe there, that the Lord is said in that vision to come from Teman and *Paran*—

"*The Holy One from Mount Paran.*"

Why from Paran? Was it not in order to remind us of the promise sworn to in the desert near that mountain, the promise of Numb. xiv. 21? How truly the Lord is not slack concerning his promises! How carefully he recalls them to our mind, because they never slip out of his own! Assuredly, then, the day is coming—that day when the *glorious Lord shall fill the earth.* Was this comforting to Moses, at a time when few seemed even to care for the Lord's presence remaining with them? was this comforting to Caleb and Joshua, in

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days when they stood almost alone beside the Eschol cluster of grapes and pomegranates? was it refreshing to Isaiah, in times when he was sent to a people whose ear was heavy and heart waxed gross? was it reviving to Habakkuk, in his days of gloom, when "the law was slacked and judgment did never go forth," and the vision tarried?—and shall it not be equally so to us also in our day? Let us look back to the wilderness of Paran, but only in order to look forward. Let us remember the prophecy uttered there by him who said, "*As truly as I live!*" And let us watch for the day; for is it not yet a very little while now?—

"*Till the earth shall be filled with the glory of the Lord.*"

Art. V.—GENESIS.

Chapter iv. 1.—"And Adam knew Eve his wife;* and she conceived and bare Cain, and said, I have gotten a man from the Lord."

It is no longer Paradise that stands before us. We leave it and its fair scenes behind us, not to see them again till the visions of Patmos bring them before us in more than primal glory. The guarded gate, the sword of fire, the Cherubim, the tree of life—all these are to be lost sight of for a season, and our eye to be directed to the wondrous process by which the lost heritage is to be redeemed, and man put in possession of a home fairer than that which he had lost, yet bearing still

* In maintaining that this was after they had quitted paradise (and not before, as some Jewish and even Christian writers supposed), *Augustine* reasons, that the temptation and fall occurred *immediately after* the creation of woman, which seems likely. *Jerome* reasons, in his own ascetic way, that paradise was "non nuptiis sed virginitati destinatum." *Musculus* infers that it *must* have been so, as the fruit of the conception was Cain, shewing that he had been shapen in iniquity, and conceived in sin. This first clause is to shew us, that, though Adam had been formed from the ground, and Eve from Adam's side, yet now there was the commencement of God's system for the propagation of the race, in virtue of which each one was to be connected with Adam. "Memorat neque ex terra neque quovis alio modo hominem nasci sed ex conjunctione maris et fœminæ, quâ per unum hominem peccatum in omnem posteritatem transfunditur."—*Rungius*, p. 220.

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the unforgotten name, the Paradise of God. It is as if a cloud or veil were flung over Eden, that all concerning it might henceforth be things of faith to man. That cloud still wraps it; but the fulness of time shall come, the cloud shall part asunder, and, rising upwards, disclose to view not merely Paradise regained, but something more excellent and divine—"the inheritance which is incorruptible, undefiled, and that fadeth not away." The last glimpse we had of Paradise was when the first Adam, with his sorrow-stricken partner, left its gates, which closed behind them; the next is when the second Adam and his triumphant Bride are entering its unfolded gates, with songs and everlasting joy upon their heads.

We quit Paradise, then, and follow Adam to his new home outside its gate, yet not far off from its still visible glory. We have seen him as the first husband: we now see him as the first father. We get a glimpse, too, of Eve, the wife and mother, now first experiencing the bitterness of the curse that sin has drawn down on her. We learn also the first result of the command, "Be fruitful and multiply;" and we see that, thus far at least, the curse has been repealed or suspended, for the original blessing, "Be fruitful," is still in force. Sin has not prevailed to cancel the blessing, though it has embittered and saddened it.

Months, of course, have passed on ere she brings forth Cain; and during these she would be led to meditate much upon the promise. Though she has never yet looked upon the face of infancy, and has only seen the connexion between mother and offspring in the animal creation around her, bringing forth their young after their kind; yet she could not but have some idea of what was about to take place, and could not but be anticipating, not only the threatened pangs, but the gladness that follows, making her forget all these in the joy that a man is born into the world.

In the expected fruit of her womb, what could she see but the promised seed? Unless the contrary had been revealed to her, it seems impossible that she could have counted on anything else, if she believed the promise; and, no doubt, with anxious longings did she look forward to the day when the child of promise should be born. What months of solemn thought, and self-humiliation, and earnest hope, and mingled grief and joy, must these have been! The day came at last, and in the hour that she became a mother, her faith, resting on the promise, yet but dimly seeing how it was to be fulfilled, broke forth in the exulting cry, "I have gotten a man from

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the Lord," calling his name *Cain*, which signifies a possession;* as if she said, "Jehovah has fulfilled his promise; I have gotten the deliverer: I will call him the gotten one—the possession."

Thus did her faith and hope declare themselves. She recognises Jehovah in this. It is he who has given her joy in the midst of grief; so that, though burdened with the awful consciousness of having ruined a world, she now rejoices in the thought of giving birth to the world's deliverer. She sees how Jehovah has remembered his promise, and she rejoices, as if now the effects of her sin were to be at once effaced. Her light must, indeed, have been dim. She had little to rest upon—just one brief promise. Yet faith, when simple, makes much of little things; and so did Eve's. The promise had been like a seed sown in the earth. She had been watching its upspringing; and now, when the first traces of it appear, she gives utterance to her joy. She views it, too, as favour shewn to herself. Not foreseeing the sword that was to pierce through her own heart, she rejoices that God has thus visited her in her low estate, and manifested his love. She had felt his frown when he proclaimed to her the sorrows awaiting her as a mother; and now she tastes his smile, and receives from his gracious hand the gift of fatherly love—love that had freely forgiven her, and was now pouring down on her the blessings of its free bountifulness.

We saw Adam's faith shewing itself in the naming of his wife; we now see Eve's in the naming of her son. In calling his wife Eve, Adam spake as a believing man; and in naming

* The frequently proposed translation, "I have gotten a man, even Jehovah" (see Faber, *passim;* Dr Pye Smith's *Script. Test.;* Rungius, p. 221; Munster, who thinks this the simple and natural meaning), is doubtful. It assumes an extent of knowledge as to the promised Messiah which we can hardly suppose in Eve, especially when we find such a sad mistake as to the person. Did Eve really know that Messiah was to be Jehovah? If so, could she suppose Cain to be so, when she knew him to be the offspring of Adam and herself? If her views were dim on this point, as in all likelihood they were, then it was most natural that she should look on Cain as "the seed." But then she could not have called him "Jehovah," as she is supposed to do. See Turner's *Companion to Genesis,* Adam Clarke, Rosenmüller, and Dathe. Drusius maintains that it cannot mean "a man, even Jehovah;" for, if so, the words would have been, אֶת אִישׁ אֶת יְהוָֹה, τὸν ἄνδρα τὸν Κύριον, and says that it ought to be rendered, *virum cum Domino*—"sine ullâ omnino dubitatione." Grotius renders it, *per Deum*—as the *Vulgate* had done, following the *Sept.*, διὰ τοῦ Θεοῦ. As to אֵת, meaning from, or, by means of, see Noldius or Gesenius, and a long article on the word in Pagninus's *Lexicon.*

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her first-born Cain, Eve speaks as a believing woman—as one who knows Jehovah, knows him as her God, and finds in his grace and faithfulness her rest and joy—as one who has understood the promise, and sets her seal to the sure word of the great Promiser. No doubt she spoke in much ignorance; but still it was *faith* speaking; and though, in after years, when she found her sad mistake, she might mourn over disappointed hopes, yet, looking back on the day when she remembered her grief no more for joy that a man was born, she could still say, "I believed, therefore I spake." She had been watching the first springing of the seed, and, to her unpractised eye, it seemed now to have sprung up. In its first upbursting, she could not discern the difference between the seed of the woman and the seed of the serpent. She deemed it the former; but it proved the latter. Still her faith was called out; she believed and spake; and though soon undeceived, yet not the less was it faith in her, though it failed to discern the difference at first between that which was from beneath and that which was from above.

Thus simple ought our faith to be,—looking straight to God, and resting on his promises. It will make many mistakes and meet with many disappointments, yet in the end it will not lose its reward; for he on whom it rests shall come at length, though he seem to tarry long. It is not a faith free from mistakes that God expects of us, but a faith which, in spite of mistakes and delays, rests on himself and his sure word, knowing that all he has spoken will sooner or later come most surely to pass.

Ver. 2.—"And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground."

There is no proof that the brothers were twins, though some have thought so. The narrative seems to warrant the common idea, that there was an interval; how long, we know not. It was long enough to let Eve feel what a world of vanity and sorrow she dwelt in—to shew that she was a stranger on the earth; and, accordingly, she gave vent to the sorrowful feelings of her heart (as did afterwards the mother of Jabez, 1 Chron. iv. 4) in calling him Abel—that is, vanity. In the name of her first-born, we see her upspringing joy of heart, as if now the wrong she had wrought were to be repaired; in the name of her second-born, we trace the utterance of hope deferred, making the heart sick, yet raising it upwards to something above the vanities of this vain earth. It was the second

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time that a mother's pangs had been upon her, and in passing through them she is made to feel that this is not her rest.

The boys grew up, and Cain followed the calling of his father Adam, feeling, doubtless, the weight of the curse in the toil and sweat which the tilling of the ground cost him.* So that *he* especially ought to have known the evil of sin, seeing he was made, more than his brother, to endure the curse. That he did not, only shews how desperately he had hardened his heart against the dealings of God, and refused the teachings by which the Holy Spirit sought to convince him of sin. How much might a man's earthly lot teach him, if he would but listen to God's voice in it! But he will not, and so his conscience becomes seared by that very discipline which was meant to make it tender. Abel was a keeper of sheep—finding in this occupation something more congenial to his spirit. He had thus a less rugged and toilsome life, as well as one which left him more of leisure and of solitude, in which he might often anticipate the feelings and song of David, "The Lord is my shepherd." And if Cain's employment ever reminded him of the curse and spoke to him of sin, Abel's shewed him the Lamb of God, by whom the curse was to be borne, and brought continually into view the "no condemnation" in which he had learnt to rejoice.

VER. 3, 4.—"And in process of time [*Heb.*, at the division of days] it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof."

Each brought his offering to Jehovah; and this was done at what is called "the division of days"—very probably the Sabbath. The act mentioned here is evidently not *one*, but a series of acts, as if it had been said, "they were in the habit of bringing."† Here let us mark such things as the following:—

1. Both worship professedly the same Jehovah. They acknowledge him as Jehovah, their God.

* "By this, it seems that Cain was the man in favour, even him that should, by his father's intentions, have been heir. He was nurtured up in his father's employment, but Abel was set in the lower rank."—*John Bunyan; Exposition of the Two First Chapters of Genesis.* An old Latin commentator thinks that Abel chose the shepherd's life as the most remote from sin, and turned from agriculture because the ground was cursed: whereas Cain took to the latter, as not heeding the curse.

† We find *Musculus* noticing this, "Non semel tantum sed aliquoties."—*Explanatio in Genesim*, p. 116.

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2. Both worship him at the same place. In all likelihood they worshipped at the gate of Paradise, and brought their offerings to the altar at which their father worshipped. They frequent the same temple, and bow at the same altar.

3. Both come at the same appointed times and seasons. They observe all these outward parts of worship alike.

4. Both bring an offering in their hands, thereby acknowledging the allegiance which was due to Jehovah.

Thus far they are alike. But here the likeness ends, and the difference begins. How great is that difference! In man's eye, the likeness is great, and the difference small; in God's eye, it is the opposite.

1. Abel comes as a sinner, having no claim upon God, and feeling that it is only as a sinner that God can deal with him. Cain approaches as a creature only—not owning sin, though willing to acknowledge the obligations of creature-hood.

2. Abel comes acknowledging *death* to be his due; for he brings a lamb, and slays it before the Lord, as a substitute for himself. Cain recognises no sentence of death; he brings only his fruits, as if his grapes or his figs were all that he deemed God entitled to. His offering might cost him more toil than his brother's, but it spoke not of death. It was meant to repudiate the ideas of sin and death, and salvation by a substitute.*

3. Abel comes with the blood in his hand, feeling that he dare not appear before God without it—that it would not be safe for him to venture nigh, nor honourable for God to receive him otherwise. Nothing but the blood upon his conscience can give him confidence before God. Cain brings no blood—doubtless, scorning his brother's religion as "the religion of the shambles"—a religion which increased instead of removing creation's pangs.

4. Abel comes resting on the promise—the promise which revealed and pledged the rich grace of God. Cain comes as one that needs no promise and no grace. His is what men call "the religion of nature;" and in that religion there is no room, no need for these.

In Cain's worship, we see the germ of *man's* religion—a religion which has taken a thousand various and subtle forms

* See Smith's *Script. Test. to Messiah,* and Magee *On the Atonement.* Abel brought "a more excellent sacrifice than Cain" (Heb. xi. 4), *πλείονα θυσίαν*—which the *Vulgate* curiously renders "plurimam hostiam." It seems to mean, not merely a more excellent sacrifice, but a fuller one—something that had in it much more of a sacrifice than Cain's.

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—a religion which, in these last days, is assuming yet more varied and subtle forms. In whatever form we find it, we see at least two things invariably absent—the recognition of the mere grace of God, and of the blood of the substitute as bringing that grace nigh. These are the two elements which Cain's religion set aside; and these are still the two elements which man's religion abhors.

God's religion turns on these two things; and these have ever been the joy and confidence of those who, like Abel, have learned to worship him who is a Spirit in spirit and in truth.

VER. 4, 5.—"And the Lord had respect unto Abel and to his offering: * but unto Cain and to his offering he had not respect."

Jehovah accepts the one brother, and rejects the other. He intimated in some explicit way—such as, perhaps, the coming down of fire from the Shechinah that rested between the cherubim, or the flaming sword that waved at the gate of Paradise—his well-pleasedness with Abel. Of Cain he took no notice, marking most visibly his thoughts regarding the brothers. This *well-pleasedness* and *displeasedness* were, of course, *marked* things—things which Abel knew and which Cain knew, and which their parents knew. Abel *knew* that he was accepted; Cain *knew* that he was rejected;—God, from the beginning, thus shewing us that he means us to know even here when we are accepted, and when we are not accepted. There was no uncertainty about either the one or the other. "By faith, Abel offered to God a more excellent sacrifice than Cain;" and God left him in no doubt as to the acceptance of that offering. He obtained witness that he was justified (Heb. xi. 4), "God testifying of his gifts"—that is, giving some open testimony respecting their acceptableness, by means of which all men knew that the favour of Jehovah was resting on him. He came to the altar each day, with the blood in his

* "Herein are the true footsteps of grace discovered, viz., the *person* must be *first* in favour with God—the person first, the performance afterwards."—*Bunyan.* It is rather sad to find Augustine making the reason of the acceptance of Abel's offering to be its being presented in *love* (vidit [Deus] cum charitate offerre), and that of the rejection of Cain's to be his *hatred* (odium fraternum).—*Exposition of First John.* Now, Cain's hatred was the consequence of his rejection; and, besides, the apostle tells us that the grounds of difference were not love and hatred, but faith and unbelief (Heb. xi. 4). Jerome says the same on Isaiah, chap. lviii. Bernard makes a similar blunder; see 25th and 71st *Sermons on Canticles.* He holds that Cain's offering was right in itself, but love was awanting. *Recta oblatio,* he calls it

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hand, as a believing man. and he was accepted. God made no secret of his love to him; he left him in no doubt as to his acceptance.

VER. 5.—"And Cain was very wroth, and his countenance fell."

Anger took possession of his bosom, and rested there (Eccl. vii. 9). He was "very wroth:" this was the first effect. Then his "countenance fell." It was not the sudden flash of anger that lighted it up, but the gloom of sullen, silent, deep-seated malignity overshadowed it. Its lines bent downwards; he went hanging his head; he will not look upward to heaven, for God has thwarted him; he will not look around upon his brother, for he hates him, as one who has supplanted him in the favour of God.* He broods over his fancied wrong and insult, meditating revenge, not merely against Abel, but against God. He is not led to repentance, or heart-searching as to the reason of God's making such a difference. He is too proud to admit the thought that the fault can be with himself. He cannot bear the thought that God should prefer another, and that one his own brother. Instead of saying, Well, I am glad that Abel is to be blest if I am not, he quenches all natural affection, and scowls upon him in bitter wrath. Nor can he endure to think that another should be preferred on such grounds—the difference between the fruits of the field and the firstlings of the flock! Had the preference turned upon any other point, it would not have seemed so irritating; had it been because Cain was immoral and Abel moral, it would not have been felt as so insulting; but that it should turn upon the difference between a cluster of grapes and a lamb of the flock, this was intolerable. Such are still the feelings of Cain's successors, the men of this world. They are angry at others being accepted; envious of the peace of believing men; unable to bear the idea of assurance of pardon; enraged at God for bestowing favour on a friend, or neighbour, or brother. O heart of man! what art thou?—the seat of every evil passion—the fountain of enmity both against man and God.

* Yet why be so angry, if he did not care for God's favour? It seems as if no being, however evil, can erase from his mind the idea of God's favour being desirable. Hence, the first exhibition of envy and malice was not on account of man's friendship or woman's love, but for the favour of God.

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Art. VI.—THE FOOD OF HOPE IN THE EVIL DAY.*

The thirty-seventh Psalm has ever been a great favourite with the tried family of God. It is divinely calculated to compose their minds and comfort their hearts. It supposes trouble; it supplies an object of trust, and a subject for hope, by revealing the character of God, and a blessed immortality; while it provides abundant and suitable motives to trust simply in the Lord, and to hope continually for all he has promised. How reasonable and profitable is true religion!—"Do thyself no harm"—"Glorify God with body, soul, and spirit"—"Love one another"—"Do good to all men." To such profitable precepts a thousand glorious promises are appended; and a faithful God will enable the praying soul to obey the command, and enrich them with the promises. Thus shall he prove that "Godliness is profitable for all things;" while "he seeks first the kingdom of God, and his righteousness, all things else shall be added unto him." To the same effect is the passage now before us, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Thus acting, God will be glorified; our hearts be preserved from every care and murmuring; while our religion will be beneficial to all around us.

This text brings before us *the centre of rest, the circle of duty, and the consolations of mercy. Rest* in that centre—*move* in that circle—and mercy will pour her richest consolations into your leaning, yet labouring heart. The first of them is true *happiness;* the second real *holiness;* the third warrants *hopefulness;* and, if these are realised, then true humility will be possessed; for the soul will walk humbly with God, work humbly for God, and walk humbly before God.

The centre of rest.—"Trust in the Lord." What a delightful word is *rest!* There can be no rest without a centre; and then only by coming within the range of its influence, or sphere of its attraction. If we contemplate the heavens at midnight, when a thousand stars stud the firmament, what an idea of rest and repose does the gorgeous scene convey to the mind! There is no hurried motion, no hasty flight, but all is calm and peaceful. Why is this? Because every orb has a centre, towards which it gravitates. Their every motion is

* "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—Psalm xxxvii. 3.

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rest; because it is motion according to divine law, and as an effect of divine power. To the planets of the solar system, the sun is that centre; and that sun, it may be, revolves in company with other suns around another orb, still more magnificent, and, perhaps, all these round some central world, which may be the heaven of heavens! It is easy to apply this to the moral world. Man, without God, is a wandering star, to whom is reserved the blackness of darkness for ever. He pursues his perilous course under that fearful malediction of heaven, "Cursed be the man who trusteth in man, and whose heart departeth from the Lord" (Jer. xvii. 5).

But this is not all which God says to man. He places himself, as the good, the loving, the merciful ONE, in the midst of these wanderers, and says, "O ye sons of men, I will be your *centre*, trust on me!" Blessed are those who fall in with his proposal. How much does God's Word say about trusting in the Lord—how much in favour of it—how much to encourage and persuade to trust! How does it heap commendations upon those who do trust, and curses upon them who do not! Above all, how full and frequent are its descriptions of God, as an object of trust! This is the great mission of the Bible, to exhibit God in Christ as an all-suited object for the heart's trust and confidence; and this is the great ministry of the Holy Spirit, to beget that trust, and nourish that confidence in the soul. In these merciful provisions, God's amazing love is seen; and in the necessity there is for these provisions, man's depravity is seen; for by nature he is prone to trust anything, or everything, rather than trust in the Lord.

We are all constantly exercising trust in various persons and things. We are obliged to trust the word and works of our fellow-creatures. We trust our property, our health, our children, in the care of others; and we do this either from personal knowledge and experience, or from the testimony of others. We cannot pass through life as social creatures, at all comfortably, unless we in some measure trust others; and we cannot pass through life at all, safely, as immortal creatures, unless we trust in God.

Trust is opposed to a *disbelief* of God, and supposes a practical recognition of his being, and a belief in his character as unfolded in his Word. "They that know thy name will put their trust in thee" (Ps. ix. 10). To a *denying* of God, by practical neglect. Many pass God by; they never take him into their account; in their many plans, they overlook *him;* their hearts depart from him. To *discontent* with God; thus

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trust stands out in pleasing contrast with the fretting and envy prohibited (ver. 1, 2), and with the hastiness to which man is so prone. He who trusts God can afford to wait his time.—To *doubting* of God; and so includes dependence on his promise. How much has God said and done to constitute himself an object of trust!—To *despairing* of God's help, and *despising* of his directions. God often tires his people by delays, and proves their sincerity by putting them upon hard service; but those who trust him will still hang upon his Word, and aim at his glory. Trust is the soul *returning* to God, and *reposing* in him. "In returning and in rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. xxx. 15). None will trust God habitually unless they have returned to him penitently. Those who have trusted in his mercy, and found salvation, will trust in his promises for all things that pertain to life and goodness; and they will only do the second as they continue to do the first. How plain and positive are the commands of God upon this point! And these commands, rightly examined, will bring out the nature of this trust—"Trust in the Lord with all thy heart" (Prov. iii. 5). It is to be *heart*-trust—intelligent, affectionate, sincere, hearty. We are to trust him *alone*. God is not trusted, unless we trust him only and wholly. We must not divide our confidence between him and ourselves, or him and instruments, or him and second causes. "We must trust his bare word, without power or pledge," and believe *him* in the face of all improbabilities or apparent impossibilities, as did the faithful Abraham (Rom. iv. 20). One has beautifully said, "May our hearts be strong, resting in the Almighty; then we may advance, so to speak, with our eyes shut, having our hand clasped in the hand of our God."

We are told to trust him *at all times* (Ps. lxii. 8); in the dark as well as the light, in the storm as well as in the calm. Job affords a noble instance of this universal trust. He trusted God in the day of his prosperity (Job i. 8); and when his hour of bitter sorrow came, he said, "Though he slay me, yet will I trust in him: when he hath tried me, I shall come forth as gold." The child of God would be miserable indeed, if he could be placed in any circumstances where he was forbidden to trust in God. But this cannot be; for, like a finished portrait, which seems to look on the beholder in whatever part of the room he may place himself, the promises of God ever "look" upon the child of God, inviting and encouraging his trusting, prayerful gaze. To the believer, that sure word says, "Trust ye in the Lord *for ever*;" and assigns an all-

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sufficient reason,—"for in the Lord Jehovah is everlasting strength." But here lies the great difficulty; to keep on trusting, to lean upon God alone, and ever to hang upon his word tenaciously. Against this the tide of Satanic temptation and carnal reason is sure to roll. "Yes" (says many a believer), "it is so difficult to trust an unseen Being, whose ways are so high, and whose working is so out of sight!" Then seek grace to realise his presence and believe his love, and trust will be easy. We trust our fellow-creatures out of our sight, and shall we not trust our faithful Creator? "We trust the worst of men, as far as we can *see* them, and shall we trust the best of beings no further?" Let us seek grace simply to trust him with the *salvation* of our souls (1 Tim. i. 12), and then we shall be to the praise of his glory (Ephes. i. 12); with the *supply* of our temporal necessities, and then we shall not want any good thing (Ps. xxxiv. 10); and with the success of our endeavours, and our labour shall not be in vain, but we shall reap in due season, if we faint not.

This trust, though difficult, is attainable. Of thousands besides Hezekiah, it is written, "He trusted in the Lord God of Israel" (2 Kings xviii. 5). And all prove the truth of the Psalmist's triumphant exclamation, "O Lord of hosts, blessed is the man that trusteth in thee!" (Ps. lxxxiv. 12). To such Jehovah will be a sun and shield; he will give grace and glory, and withhold no good thing from them. "From great deaths" he will deliver; and, in the deliverance, not only give them a proof of his power and love, but afford a pledge to their trusting hearts that he will yet deliver (2 Cor. i. 2, 10). The words of inspiration and the experience of God's people join to say, "TRUST IN THE LORD."

Let us now look at this trusting one as *moving in the circle of duty.* "Trust in the Lord, *and do good.*" We cannot do the latter without the former. If the globe on which we live ceased to feel the attractive power of the sun, it would cease to revolve around it; so it is in the moral world. Oh! it is a wondrous thought, that a mass of matter like this ponderous earth should travel through space at the rate of twenty miles every moment, and that in consequence of a connexion with another orb ninety-five millions of miles distant from it! But it is a still more wonderful thought, that a soul once dead in sin, and imitating Satan in pride and rebellion, should traverse the orbit of obedience in consequence of a gracious connexion with the Creator of that sun! Truly, spiritual wonders exceed those which are physical, and call for warmer admiration and louder praises. "Do good"—"Trust,

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and do good." Rest in God, and imitate him. God is a Being who keeps an eternal Sabbath, and yet ever worketh. His happiness is never disturbed, his hand is never wearied. The holy angels are, in a goodly measure, conformed to him; while man, by nature, is entirely opposed to him. Look at man's heart; it is like a volcano; and in his actions a stream of misery and destruction flows, desolating all around. God rears the cross in this fallen world, reveals himself there, invites and attracts the sinner to it, and thus becomes a centre of rest, and a main-spring of holiness. The sinner looks to God in Christ, is reconciled to him, and rests on him. He then begins to feel noble desires rising in his heart; he then longs to be like Him whom he now trusts and loves; he burns to imitate him. From that cross which reveals God to his heart, and reconciles him to God, he obtains strength to imitate his heavenly Father. God in the gospel *reveals* "good tidings of good" (Isa. lii. 7); imparts good (Phil. i. 6); and then he says, *Do good.* Be not content, believer, with hearing about good—admiring it in the Bible—seeing it in others—or even seeing them doing it; but aim to "do good." "Faith" (says one) "is the calm, the repose, but not the sleep, of the soul. It is not the soporific which congeals the blood in the veins. but a calm which diffuses its soothing and healing influence through the whole frame, and gives it health and vigour and strength to act. To trust, is to repose; to trust in the Lord, is to repose upon the wisest, the most powerful, the most tender, the most faithful of friends." Those who realise and prize this friendship will seek to respond to the will, and fulfil the wishes, of such a friend. And his voice to them is, "Do good"—"Abound in the Lord's work"—"Be zealous of good works"—"Bring forth much fruit."

Christians! you have a field of labour and a sphere of duty. Your grand business should be, to fill it up for God's glory. Every facility is afforded, and all provision made, to assist and animate you in this work. You have every encouragement thus to act. Is pleasure a motive? Think of the luxury of doing good. Is profit a motive? God will be well pleased (Heb. xiii. 16), and his approbation is, indeed, a rich reward. Are the examples and success of others motives? Here they are in rich abundance; the Bible is full of them. Jesus, too, "went about doing good," and hath left you an example that you should tread in his steps; for "if any man," saith he, "abideth in him, he ought himself also so to walk even as he walked" (1 John ii. 6).

Here, then, is your great work,—"Trust, and do good." Be

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sure you trust *first*, or no real good will be done; a wrong motive, a selfish end, a self-sufficient feeling, will spoil all. "Do good, and trust." Trust to the merit of Christ for acceptance, and the might of Christ for assistance. Trust should follow doing as well as precede it, and then—

"When all is done, renounce your deeds,
Renounce self-righteousness with scorn,
Thus shall you glorify your God,
And thus the Christian name adorn."

To such trusting, labouring, yet self-renouncing souls, mercy addresses her sweetest consolations:—"So shalt thou dwell in the land, and verily thou shalt be fed." God will protect you and provide for you; if you trust him, and seek to imitate him, you shall have a home of peace and a storehouse of blessings. "Trust, and I will not disappoint you nor forsake you: do good, and you shall lose nothing by it. If you seek my glory, I will look after your worldly interests." Thus there is an intimate connexion between the two former parts of the text and the two latter. Doubtless these promises of temporal good had a special bearing on the former dispensation, and were intended to keep God's people from wandering out of the land of Jehovah's sanctuary, to dwell among the heathen.

Naomi and David neglected and overlooked this promise; they both smarted for it, and for a time were bereft of all (Ruth i. 21; 1 Sam. xxx. 6). We must not now consider this text as altogether forbidding emigration; but still, persons would do well to move very cautiously on this point, and not forget the direction to seek spiritual things *first*. Those also who are tempted to leave a place of spiritual privilege and Christian usefulness, with a hope of getting on better in this life, may do well to study this passage. "Have not I" (says Gurnal) "seen some who, for worldly profit, have gone down from Jerusalem to Jericho, where the situation is pleasant, but the waters are naught? Such may gain in temporals, but they lose in spirituals."

But there is a land, of which Canaan was a type, even the land of gospel privileges, and there the trusting soul shall safely dwell. It is a pleasant land—a land of green pastures—*the* land of promise—where God's presence abides, and where his power protects. All its happy inhabitants dwell under the shadow of the Almighty. This is, indeed, "a land which the Lord careth for; the eyes of the Lord are always upon it, from the beginning of the year even unto the end of the year" (Deut. iv. 12). There the righteous shall dwell.

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Yes, *the trusting and obedient heart shall have a safe and happy home.* And as they shall "dwell on high," so "they shall be fed." They shall not feed on ashes (Isa. xliv. 20), nor on the wind (Hos. xii. 2), but shall live by faith (Heb. ii. 4), shall be fed in good pastures on the high mountains of Israel (Ezek. xxxiv.) Such shall be fed *at the wide board of providence.* God is, to all them that trust him, "Jehovah-Jireh." "If he feeds the ravens, he will not starve his doves." If he hears the lions when they roar, he will listen to the lambs when they bleat. He will act towards such according to his covenant. He will "surely do them good," and "make all things work together for their good." He will also feed them *at the rich feast of mercy*—that feast, the preparations for which are so vast, the provisions for which are so costly, suitable, and plenteous, and the invitations to which are so free and winning. "There the meek shall eat, and be satisfied" (Ps. xxii. 12); and if God, in wisdom, withholds those things which the flesh craves for, and which many of the wicked enjoy, yet, while he feeds on the riches of grace, and eats the flesh and drinks the blood of the Son of God, the believer shall sing, even in penury and pain, "My cup runneth over." And soon these favoured though tried saints shall sit down at *the marriage supper of the Lamb,* and go no more out. Then it shall be seen that their hope doth not make ashamed; God will fulfil all their expectations, and honour the trust which they reposed on him. Thus shall it be seen, that "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. xxii. 14).

To this glorious state—this blessed consummation—many parts of the Psalm, one portion of which we have been meditating upon, point forward. To the world to come, "when the wicked shall not be, when the meek shall inherit the earth, dwell therein for ever, and delight themselves in the abundance of peace," it directs the care-worn heart and jaded spirit. Till that day of deliverance dawns, this sweet Psalm breathes patience and hope. It forbids fretfulness and envy. It tells us that, till we rest in a sinless world, we may rest in a saving name, and expect all blessings while so doing; for its counsel is, "Rest in the Lord, and wait patiently for him." It warns the heart from nestling amidst perishing creature-good, and gently whispers in the ear, "Delight thyself also in the Lord, and he shall give thee the desire of thy heart."

How suitable is all this teaching for times like the present, when God's judgments are overhanging a world full of sinful mirth and worldly greatness! Now, if ever, we require *weaned,*

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working, *waiting* saints. A prayerful study of this Psalm, and a childlike obedience to its kind requirements, are divinely calculated to bring about such blessed results. Even God's people are in danger of being dazzled by some forms of worldly *greatness*, deluded by some fair, fleeting show, or dismayed by some threatening danger. Let them retire, and read this soothing Psalm, and listen to the kind warnings, tender cautions, holy counsels, and precious promises, which their heavenly Father sends them. Like the harp of David, it will cast out the evil spirits of care, fear, and envy, gently hush the spirit to rest on covenant love, and teach the cast-down soul "to sing. the Lord's song in a strange land;" yea, in the midst of tribulations, "to rejoice in hope of the glory of God."

Christian pilgrim to the better rest! these few thoughts may meet your eye just as entering another year. Perhaps you are wondering what the year may bring forth: fret not, fear not, envy not, doubt not! "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." "The Lord knoweth the days of the upright, and their inheritance shall be for ever." This is enough! Let hope feed in these green pastures, and lie down by these still waters. One thing is certain. In order to glorify God by doing good, you will need "*to abound in hope;*" and if you would have hope strong and lively, you must feed it well on the true sayings of God.

Once more, in closing, glance at our motto—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Take a fourfold view of the character of our covenant Jehovah—*a gracious parent*—*a glorious pattern* —*an Almighty protector*—and *an all-sufficient provider*. Let us think on these things, and learn to trust our Father, imitate him as dear children, dismiss all gloomy fear, "hope continually, and praise him more and more."

"Help me to cling with childlike trust
To thy strong arms, and as the gust
Makes the lithe tendrils of the vine
Closer and yet more closely twine,
So let thy child's poor faith be strengthen'd
By the hard day of trial lengthen'd.

"Help me with childlike hope to bound
Far on beyond the present's round;
Gazing with simple childlike eyes
On the bright fields of Paradise;
And with true-hearted faith to live,
In the blest hope the Scriptures give."

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Art. VII.—JEHOVAH'S JUDGMENTS AND THE LAWS OF NATURE.

There is a class which says, "There is no God," and therefore there can be no such things as are called "judgments." There is another class which says there is a God, but he sits far apart from the world that he has made, not interfering with its concerns or movements. There is another class which says there is a God, and he does take an interest in his world, only he has established certain laws of creation by which the world is to be so entirely governed, that direct interposition on his part, either in the way of mercy or judgment, cannot, and ought not, to be looked for, any more than we should look, in an hour of danger or necessity, for such a miracle as that which divided the Red Sea, or smote the rock, or rained down manna, or multiplied the widow's meal and oil.

These three classes are considerably different from each other in some respects; but in others they are of one mind. Their idea of what are called the laws of nature are very much alike, the difference being simply this;—the first believe in laws, but in no Lawgiver; the second believe both in laws and in a Lawgiver, but they entirely dissociate them from each other; the third believe in laws and Lawgiver, and in a certain connexion between them, but suppose that there is a sort of understanding or compact, in virtue of which the Creator has bound himself not to interfere with these laws, nor so to make them operate as at particular times to give expression either to his approval or his displeasure.

But there is a fourth class, who go very considerably further than any of these three—nay, who proceed upon a wholly different principle. These first three may be classed together, as having several features or principles in common. But this fourth is distinct, and stands alone. They who belong to it not only believe in laws and a Lawgiver, and a certain original connexion between the law and the Lawgiver, but they believe that this connexion is of the closest and minutest kind; that it runs through everything, great and small, so that even a sparrow does not fall to the ground without their Father. They believe that the upholding of Providence is only another word for unceasing acts of creation, for that upholding is equivalent to creation. They believe that what are called physical laws are only expressions of Jehovah's will, alterable or reversible at pleasure. They believe that he directs these laws

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with his own hand, wielding them at pleasure, in order to give utterance to his mind,—sometimes letting loose new agencies which strangely alter them,—sometimes guiding the current of their operation in one direction and sometimes in another, so that, thus guided and thus working out certain specific results, they are clear intimations of Jehovah's will to man.

How far the principles of this fourth class coincide with Scripture, we shall proceed to inquire. One thing, however, is obvious, that they are in marked opposition to the philosophical theories of the day, and in no less decided opposition to the tone and position assumed by some of our statesmen, whose philosophy, only removed by a few degrees from infidelity, smiles at the idea of national judgments or a frowning God, and mocks the Christianity of the land, by telling us that the pestilence which, from Israel's time down to the present day, has been the special intimation of divine anger against sin, is man's own doing, the mere natural result of the infraction of sanitary laws.

Let us look at the prophet Ezekiel's words.* We find in them such solemn truths as the following:—(1.) It is God who sends the famine, the noisome beasts, the sword, the pestilence. (2.) He does it for the sins of the nation. (3.) Sometimes the judgment may be stayed, and sometimes not. (4.) If stayed, it will be by the presence and prayer of the righteous.

I. *It is God himself who is the inflicter of the calamities.*—The words of the prophet here leave no doubt as to this. Thus he speaks of famine as the infliction of God,—"Then will I stretch out my hand, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it" (ver. 13). Whatever secondary causes might be at work, such as bad husbandry or an inclement season, God claims the judgment as the infliction of his own hand, setting aside at once what man calls "the laws of nature," as totally insufficient to account for the evil. Elsewhere we have such language as the following made use of:—2 Kings viii. 1, "The Lord hath called for a famine, and it shall come upon the land seven years:" Ps. cv. 16, "He called for a famine on the land:" Jer. xxiv. 10, "I will send the famine among them." Such is the manner in which God affirms the famine to be of his own sending; and when we remember how close we were on the edge of famine last year, by the late and inclement spring, and again by our rainy autumn, without one particle of blame attaching to our agriculturists, who had fully done their duty, we must surely feel that there are other things in

* The reader is requested to peruse Ezekiel xv. 12-21.

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operation than the skill of man or the laws of nature—that there is an unseen hand behind these laws, turning them to man's destruction, in spite of his utmost care and skill. The seed is in man's hand, but in whose hand are the seasons? Man can wield the plough, and the harrow, and the sickle, but who is it that wields the clouds, and the frosts, and the snows, and the rains? Can man bind these to his chariot-wheels, and bid them come and go as he pleases? It is Jehovah himself; and he varies the year according to his pleasure; he shifts the clouds; he alters the balance of the elements; he bids the sun shine out, or wraps it in utter gloom. Let the most sceptical ask themselves, Why was last spring so late? Why did April wrap us in snow, and smite us with its frosts? Who so wielded the elements as to bring us to the very edge of famine? Jehovah, in his righteousness, admonishing us for our sins. Who so guided these elements as to cut short the days of April snow and the weeks of autumn rain, just in time to give us a harvest? Jehovah, in his love, not willing to destroy, but to spare. And shall the rulers of our land write flippant letters, full of false theology and vain philosophy, to teach the people over whom they rule, that, on the breaking or keeping, not of moral but of physical laws, depends their welfare or their misery?

Again, when God speaks of the destruction from *beasts of prey*, he thus places himself before us as their sender,—"If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate" (ver. 15). This is one of the cases in which we should be least ready to recognise the finger of God, saying, How can he send noisome beasts? If they come, it must be by their own instinct in search of prey, or through man's neglect. Yet God says, "It is I who cause them to pass through the land." And, in 2 Kings xvii. 25, we find this striking passage to the same effect:—"They feared not the Lord, therefore the Lord sent lions among them which slew some of them." Thus, even over the natural instincts of the brute creation God claims direct control, that he may use them for his own purposes, and through them, when he pleases, inflict judgment on a sinning people. No doubt the "wise" statesmen in Samaria could account for the ravages of these lions by natural laws, just as the wise statesmen of Persia could account for Daniel's preservation in the lions' den, by the hypothesis that the lions were gorged, or that Daniel had some art in taming them; and would have smiled at some proposal of these Samaritans to humble themselves before God, or at Daniel's thanksgivings for divine deliverance; but

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who that fears Jehovah and has not been perverted by vain philosophy, would hesitate to cast himself down before the Lord, and own him as the great doer of all?

Again, when God speaks of war, he uses the same language: "If I bring a sword upon the land, and say, Sword, go through the land, so that I cut off man and beast from it," &c. (ver. 17). Thus the sword of the invader is equally from Jehovah as the famine or the wild beasts. And in other places the language is the same: "I will draw out a sword after them" (Ezek. v. 12). Again: "I will bring the sword upon thee" (v. 17). And again we have this magnificent but terrible figure in Jeremiah (xlvii. 6, 7): "O thou sword of the Lord, how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still. How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? there hath he appointed it." It is thus that God brandishes the sword of the enemy and invader over a land, and says, "It is I who am unsheathing it; it is I who am smiting down these thousands with it." Who made the Assyrian sword to flash so fearfully before Jerusalem? Was it Sennacherib? So thought that heathen king when he said, "By the strength of my hands have I done it, and by my wisdom, for I am prudent," &c. (Is. x. 13); and so thought his Secretary at War, Rabshakeh, when he said, "Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" (Is. xxxvi. 20.) But what said Jehovah to Sennacherib and his philosophic statesman?—"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood" (Is. x. 15). Again, who brought up the Roman battle-axe against Jerusalem in later years? Was it not Jehovah, for the sins of Israel, and specially for their crowning sin—their rejection of his own Son? And were God to let loose an invader upon our quiet shores, should we refuse to own his hand, or to humble ourselves before him? Should we say, Ah! it was revenge for past defeats that provoked the enemy, and it was our defencelessness that induced him? It might be so; but would this be all? Would God not be wielding that sword against us in order to avenge our national ungodliness, our unthankfulness, our infidelity, our liberalism, our favour of Popery, our Sabbath-breaking, our dishonour of his Bible, and of his gospel, and of his only-begotten Son? France or Russia, or, it may be, the confederated kingdoms of

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Europe, may muster against this sinful island—and what shall we say? Shall we not say, It is the doing of the Lord, let us fall down before him? By all means let us defend ourselves; let us strengthen our hands and muster our armies, in spite of modern theories of peace (which earth shall not see till the Prince of peace return), and quit ourselves like men, as did our fathers' fathers in the tented field; but let us never for one moment lose sight of Him who is thus reminding us of our national guilt, and calling us to repentance; assuring us that if we will but humble ourselves before him, he will make one to chase a thousand, and scatter every host that can come against us, like the chaff of the summer thrashing-floor.

Then, further, when God speaks of the pestilence, he uses the same language (ver. 19): "If I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast." Thus he claims the pestilence as his own agent and instrument. It does not come by chance, nor by man's inaction, nor by mere physical laws, but by his own command. Thus he speaks elsewhere (Num. xiv. 12): "I will smite them with pestilence;" and again (Deut. xxviii. 21): "The Lord shall make the pestilence cleave unto thee;" again (2 Sam. xxiv. 15): "The Lord sent a pestilence upon Israel, from the morning even to the time appointed; and there died of the people from Dan to Beersheba seventy thousand men;" again (Jer. xiv. 12): "I will consume them by the sword, and by the famine, and by the pestilence;" again (Jer. xxi. 6): "I will smite the inhabitants of this city, both man and beast; they shall die of a great pestilence;" again (Jer. xxiv. 10): "I will send the sword, the famine, and the pestilence, among them;" again (Amos iv. 10): "I have sent among you the pestilence, after the manner of Egypt; yet have ye not returned unto me, saith the Lord." Thus solemnly does God speak of the pestilence, as of his sending; and thus explicitly does he set aside the idea that secondary causes—man's inaction—"the laws of the planet"—can account for its ravages.

But are we to fold our hands, and do nothing? Are we to shut ourselves up in our closets, and clasp our hands in inactivity and hopelessness? Far from it. Nor has any one ever said, or hinted, or whispered aught that bore the very slightest resemblance to this. Nay, it has always been found that those who are most disposed to acknowledge God in the infliction, are those who are most energetic in the use of means. Let us study and put in practice sanitary laws. Let us be ever watchful and persevering. Let us call into requisition all human skill, and tax scientific discoveries to the uttermost.

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God expects us to do so. It would be tempting him not to do so. But, in so doing, let us keep him before us as above and beyond all these laws—as using them or laying them aside according as they suit or do not suit his purposes.

We admit that the pestilence follows certain laws of nature, as they are called. But still let us not confound things that are essentially different. There are two classes of laws observable in the case before us. There are those laws which are under man's control, viz., those relating to cleanliness, and purity of air, and such like. And there are others (far more numerous), totally beyond his control, or even foresight,—the state of the atmosphere, the adjustment of the electric fluids, the amount of heat or cold, and such like. Can man lay his finger on these, or alter one of them by one jot or tittle? No. They are wholly at the disposal of Jehovah. Nor are they so merely in the sense in which the planetary motions are, which are regular and undeviating. These elemental laws are all variable, or at least their action and results are variable, so that no one day, no one hour, is quite alike to another. Even the *invariable* laws Jehovah wields, as in the case of Joshua, when he made the sun stand still. But these *variable* laws or processes are still more directly and entirely under his regulation every moment. It is from these *variable* processes of the physical world that the elements of pestilence come forth. These variable processes are those against which man can make small provision; nor can the most skilful sanitary measures avail to ward off the stroke of that terrible hand,—nor neutralise the poison which it flings abroad upon the air.

It is not, then, in indolence or inaction that we betake ourselves to our knees. It is in our *helplessness!* Man may cleanse his dwelling, but who shall disinfect the air, or restore the due balance to its disturbed and fermenting elements? We may purify our streets and lanes, but who shall bid the gaseous exhalation cease to exude from the earth or drop like poison from the clouds?

Yes, it is in our *helplessness* that we thus betake ourselves to God. We feel that we are in *His* hands for evil or for good. We say, "Shall there be evil in the city, and the Lord hath not done it?" Philosophers, statesmen, infidels may say, Yes, there is evil in the city, but it is not God that has done it; it is *man* that is the doer of it—man alone—not by his sins drawing down wrath,—that would be true,—but by his inaction, his neglect of the mere physical laws which God has given to this planet. But if the Bible be true, then it is Jehovah that inflicts the desolating plague. Unless all Bible history be

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deemed a fable, and Bible principles a mere figure, it is Jehovah—the living God—that we are to recognise as the author of the avenging judgment.*

Nothing can be sadder than the way in which many amongst us set aside Jehovah—the all-working Jehovah—from the good or the evil of creation, and interpose physical laws between us and him. Say what they will, the root of their arguments is infidelity; it is either the deist's lie, "There is no Bible," or the atheist's lie, "There is no God." We hear their arguments and inferences, and we ask, "What do these men really believe concerning God and his government of creation?"

Is He still king of the universe and sovereign of creation? Or has he abdicated his throne in favour of what man calls the laws of nature? And is this abstraction—this metaphysical abstraction—to be to us in place of God? Is it to be our god and our king?

Are we to believe that He has so stereotyped creation that even he himself is not at liberty to break in upon its order? Are the laws of nature like "the laws of fate," with which neither gods nor men could intermeddle, and by which Jupiter himself was bound and fettered? Are we to believe that God has wound up the chronometer, set the pendulum agoing, and then retired to his place, not being at liberty to interfere with its movements, lest he should do violence to the philosophical conceit respecting encroachments on the laws of nature?

* Thus an old Italian monk wrote, upwards of two centuries ago—"The Saviour of the world, by our corporal afflictions, has a design to manage the salvation of our souls. Satan uses all his endeavours to make us take another way, and in a quite contrary sense. A deluge comes over all Rome in the year 1530; that was a great affliction, but what should be the cause thereof? Some will say that the meridian winds, together with the constant rain, swelled up the course of the Tiber so far as to break down its arches with violence; but why do they attribute their misfortunes more to the natural cause than to the motions of God's indignation and wrath? It is an invention of the devil, who rocks us to sleep that we may not know we are the cause of the storm. Ferrara shakes, and in less than forty hours this shaking redoubles to an hundred and forty times. The loss is esteemed four millions of gold; yet they do not think the cause of their loss to be the corrupt inclinations and evil practices of the city, which provoke the justice of God. No! 'tis the situation of the place—full of pores and caves, where water gets in or wind! The plague comes into Venice,—not by God's order,—no,—the bogs are the only cause! It comes to Paris;—the streets must be kept clean, their dirt was the occasion! Lyons is infected also;—away with these chandlers, the base smell of whose rotten tallow has brought the disease among them! We are like so many dogs; we run after the stone which God doth cast at us, without considering what hand it comes from; without turning our face towards him who strikes at us, to know what was his meaning in striking."

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Has He, we ask again, abdicated his throne in favour of a philosophical fiction? Has He flung the reins of government upon the neck of creation, that it may rush headlong onward he knows not whither? And do we, each time we worship, come only to acknowledge a distant, absent, unknown God? Are we kneeling this day before an empty abdicated throne, on which is seated only a philosophical idol, called Nature?

Is Jehovah now become no longer the master and ruler, but the servant of nature, the slave of creation? Has Omnipotence been subjected to the control of physical laws, instead of these laws being under the control of Omnipotence? Has the Creator relinquished the right or power of altering, modifying, cancelling, or suspending these laws when it pleases him? Has he given up his right to bid the sun come forth from his chamber each morning, that light and gladness may overflow the earth; or to bid that same sun descend in the west, that darkness may wrap the heavens when his light is gone? Is he debarred now from covering it with clouds, as at the deluge; or making it stand still, as in Gibeon; or shrouding it in utter gloom, as when his Son died on the cross; or clothing it in sackcloth, as he shall yet do when that Mighty One returns in glory? Has he abandoned his right to wield the lightning, or muster the storm, or arouse the ocean billows, or bid the volcano explode, and the earthquake bury cities at his will? Are those things now done by chance or fixed laws, which even heathen men, with shuddering awe, attributed to their wonder-working deities? Is the God that cursed the soil for Adam's sin no longer to be permitted to curse or to bless it, lest he should make of none effect the laws of nature? Has the God that opened the windows of heaven, and broke up the fountains of the great deep, lost his control over these elements? Has the arm that smote Egypt with the ten desolating plagues lost its power of thus dealing with rebellious kingdoms in these last days? Can the hand that divided the Red Sea, and parted Jordan, and smote the rock, and drew manna from the clouds, and overthrew Jericho, no more be stretched out to do wonders with the sea, or the rivers, or the rocks, or the clouds, or the cities of men? Has He who rained down fire and brimstone upon the cities of the plain handed over all right of avenging sin to mere natural laws which man may control at his pleasure?

Is it really true that Jehovah has not left himself the power of expressing his hatred of sin through means of physical appearances? Can He not avenge himself upon man's ungodliness by directing some natural process against him, so as to

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mark out and condemn his sin? Can He not avenge himself upon a nation or a city by the famine, or the pestilence, or the storm, or the earthquate, or the havoc of war? Are there no such things as national judgments? Is the pestilence the mere result of the neglect of sanitary laws? Is the famine the mere result of the neglect of agricultural laws? If these things are so, then it is plain that our God has lost the power of speech! Science has bereft him of the power of uttering his mind in regard to man's sin! Science has struck him dumb, or at least taken from him those instruments by which he has in former times spoken to man! Science has muffled his voice, so that, if not wholly inarticulate, it gives forth now a most uncertain sound.

According to modern theories, it is impossible for God to express his estimate of sin, or his hatred of a nation's enormities. The pestilence can only be viewed as condemning man's outward and bodily uncleanness, not his inward, spiritual evil; and even this it only does as the result of a physical law, not by the appointment of God! The pestilence is to be regarded, not as a judgment upon a nation's crimes, but a reproof to a nation's sloth! not as uttering God's hatred of sin (we speak with reverence), but merely his dislike of filth! not as a vindication of his infinite holiness, but a commentary upon certain sanitary laws, and a hint as to better drainage! not as a summons to repentance, but as a call to wash our houses, and cleanse our lanes, and widen our streets! not as the prelude of more terrible judgments, as surely it is, but the harbinger of brighter days, when, with wider streets, and better aired houses, and higher roofs, and towns more scientifically drained, we may defy the plague, and congratulate ourselves upon our security from the judgments of God! It seems to be forgotten that our modern pestilence is one of the most mysterious of all the plagues that has ever visited the earth. All human skill and science have been baffled by it. Its origin, whether from the disorganised atmosphere above, or the gaseous exudations from the soil beneath, is totally unknown. Everything connected with it is hidden from man, as if God would thereby more profoundly solemnise us, and impress us with the conviction that it is the doing of his own holy arm, put forth in righteousness to visit for sin and to summon us to repentance. Yet this mysterious visitant is just the very one chosen by our statesmen, and our philosophers, and our editors of newspapers, to break their jests upon, as if God had nothing to do with it at all.

And is not this trifling with God? Is not this defying his

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arm and mocking him to his face? Is not this making light of his judgments, and hardening our hearts against his fear? Nay, is it not adding sin to sin? Is it not covering over our past guilt with present impenitence and unbelief? Is it not a deliberate refusal to acknowledge God in these judgments, or to recognise in them any expression of the Divine abhorrence of SIN? And who shall thus harden himself against God and prosper?

II. *The second truth contained in the prophet's words is, that God inflicts these judgments for the sins of the people.*—Thus he speaks: "Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof" (verse 13). Again, he gives us the following as his reason for inflicting calamity: "The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city is full of perverseness;" therefore he adds, "Mine eye shall not spare, neither will I have pity; but I will recompense their way upon their own head" (Ezek. ix. 9); again: "The Lord hath a controversy with the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . therefore shall the land mourn" (Hos. iv. 1); and again: "For the wickedness of their doings I will drive them out of my house" (Hos. ix. 12). But it is needless to multiply passages. They are without number. And so are the facts of history to the same effect. When God let loose the elements above and below, at the time of the Deluge, was it not for the sins of the race? When God overthrew Sodom and Gomorrah, was it not for the wickedness of the cities?

Yes; we know that it is *this* that provokes the famine and the pestilence. In whatever way they come, still it is for *sin* that they are sent abroad by God. Even granting that they act according to natural laws, yet they come to mark God's condemnation of iniquity. And the Bible authorises us to say, that were it not for national sins, such national calamities would never overtake us. Our sin finds us out. It scents us like a bloodhound; nor rests till it has tracked our footsteps, and laid hold of us. Yes, it is *sin*, not chance, nor fate, nor physical laws, that lies at the root of all such desolations.

They who speak of physical laws seem to forget that there are *moral* laws as well. They who trace so many evils to the neglect or contravention of the former, seem to suppose that the breach of the latter is of no importance, and can draw with it no results of evil, at least on earth.

Now, the Bible lays far greater stress upon the moral than

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on the physical. It traces all evil to man's ignorance of, or opposition to, those moral processes and principles which are far more certain, and unbending, and inexorable, than even the laws which bind the planets in their spheres. "The soul that sinneth it shall die," is the law of laws. It admits of no modification or repeal. There it stands on the statute-book of heaven. Man may set it aside in favour of the laws of nature, but God will not do so. He holds it fast. He acts upon it in everything. The physical he often makes to give way to the moral; but never the moral to the physical. That would be to tear away the very pillars of his throne, the very foundations of the universe.

Yet in spite of the many ways and times in which God has testified to the sacredness and inflexible integrity of his moral laws, and their superiority to all that is physical, man refuses to believe it. He trifles with sin, and he thinks God will trifle with it too. He is indignant at a physical law being overlooked by "an inactive nation;" but he is wholly indifferent to the perpetual encroachments on the far higher law, on which God lays such stress.

Yes, man trifles with sin, and he will not believe but that God will do the same. He explodes the idea of sin being "the abominable thing that God hates," and speaks of it as the mere result of physical constitution, and at the worst but some chronic derangement of man's original system for which he is not responsible. He brings philosophy and science to aid him in this tampering with sin, and he holds up in triumph all his scientific discoveries, as so many proofs that sin is not what theologians would have it to be; he parades these discoveries before the world's eye, in order to neutralise the argument from the terrible desolations that often overtake nations, that God abhors national wickedness, and cannot but condemn and avenge it. Strange perversity of man's heart! Strange determination, (not to get quit of sin, but) to retain sin, and comfort himself and his fellow-men with the thought that it is by no means what the Bible declares it to be.

But has God trifled with sin? Did he do so, when he bound the rebel angels in their chains of darkness? Did he do so, when he overwhelmed the world of the ungodly, drowning millions by one fearful flood, because of their iniquities? Did he do so, when he rained fire and brimstone upon Sodom, or razed Babylon, or burned Nineveh to ashes, or made Egypt the basest of kingdoms, or crumbled Jerusalem into fragments and its people into dust? No, *He* at least has shewn us what he thinks of sin. He has never swerved in

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his denunciation of it, nor relaxed the severity of his judgments on account of it. He hates it utterly, whether in single persons or mighty nations. He hates it utterly, and will sweep off the guilty from his earth. He hates it utterly, and will turn each element of nature, each law of creation, into an instrument of crushing the sinner; wielding them at his will, and making the helpless rebel feel that these very laws of nature, even when best observed by him, can be no defence against God's infinite vengeance, no shield against the weapons of his indignation.

III. *The third truth contained in the prophet's message is, that judgment may sometimes be stayed, and sometimes not.*—God's announcement here amounts to this, that though in ordinary circumstances judgment might be averted or stayed, yet in the case of Israel, matters had come to such a crisis, that God *must* proceed in the execution of his sentence. Israel's sins had risen to such a height that nothing could now ward off the stroke of infinite vengeance. God's four sore judgments, either in succession or all let loose together, must take their unhindered course. Hope and help had become vain. Neither physical laws nor moral laws could avail. Sin must be condemned. Divine justice must be magnified. God must be avenged—even as elsewhere he has said, "Shall not my soul be avenged on such a nation as this?"

Abraham's intercession for Sodom, though it failed, takes for granted that judgment may be staid. Moses' intercession for Israel, which prevailed, shews us how wrath may be turned away. What measure of iniquity God can pardon, and what measure he cannot, we have no means of knowing. That there is a point, known to himself, up to which he can turn from threatened judgments, and beyond which he cannot turn, is all we know. And it is this uncertainty, this ignorance as to the measure of the filling up of crime, that should awe and arouse us. If there be such a point, beyond which judgment is certain, and forgiveness hopeless, how terrible the danger of trifling with sin—with any amount of it, great or small! Every step in sin is bringing us nearer to that fearful point beyond which all is ruin, and from which we must descend headlong, as down a precipice, to utter destruction. God's message to us in each judgment, is either, "You are nearing the point," or, "You have reached it;" and in either case how profoundly solemn is our position! It may be that the present signs of judgment may only mean, "You are approaching the fatal point." But they may also mean, "You have reached it." In either case, the warning is an arousing

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one. It bids us stand in awe and tremble. It says, "Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains; lest, while ye look for light, he turn it into the shadow of death, and make it gross darkness" (Jer. xiii. 16).

IV. *The fourth truth given us in the prophet's message is, that when judgment is stayed, it is on account of the presence and prayers of God's people.*—His reference to Noah, Daniel, and Job, is intended to tell us that in other circumstances the presence and prayers of these men would have saved the land. Had it not been that Israel's sin had now overflowed and swelled up to such a height that pardon was impossible, these righteous men would have saved the land.

It is not, then, to natural laws, nor human skill and energy, that God points us for security in the day of evil. He passes by all these secondary causes, indicating how vain all man's precautions are when God rises up to take vengeance upon a guilty land. He shews that the only thing that can possibly save a nation is the intercession of the godly remnant in it. And to this agree such passages as these: Job xxii. 30,—"The innocent shall deliver the island (*margin*), and it is delivered by the pureness of thine hand;" Jer. v. 1; Ezek. xxii. 30.

It is the people of the Lord, though but a handful, that are "the salt of the earth;" and it is their presence that keeps the world from utter corruption. With all their failings, and shortcomings, and sins, they are the props and pillars of a falling world. What would become of that world were they taken away? The philosophers and statesmen of the age may make little account of their presence or their prayers; but were it not for these despised ones, the nation would fall to pieces by its own evils, or sink down in ruin under the weight of its corruptions.

People of God! remember your calling! You are to be intercessors with God for a guilty land, and a guilty world. Cease not, weary not, in these days of evil; for never did this guilty kingdom more need your prayers than now. Enter into your closets and shut your doors about you, and there plead for your country, lest we become like Sodom and be made like unto Gomorrah. This is no time to trifle or to loiter. The days of evil are at hand, and the coming of the Lord draweth nigh.

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LXXIX.

Another of the "Asaph-Psalms"—the cry, evidently, of widowed Zion in the ear of the righteous Judge; such a cry as our Head (Luke xviii. 7) describes the Church at large as raising in the Latter Days. It suits alike the Church in Israel in Asaph's time, and the Church scattered over earth in these Last Days.

It tells of martyrdom (1–3), with a remnant left behind, appealing to the Lord with somewhat of the awful power we feel to be in the cry of the souls under the altar (Rev. vi. 9)—

> "*Pour out thy wrath upon the nations that know not thee!*" (See 2 Thess. i. 8.)
> "*Even as they poured out the blood of thy servants.*" (Ver. 3.)

When they confess (ver. 8) "*former iniquities,*" is this in the lips of Israel acknowledgment of their forefathers' unbelief, when Jerusalem rang with—"His blood be upon us and upon our children"? It includes this, no doubt, and their idolatry too, presenting the long-expected cry spoken of in Lev. xxvi. 45, on hearing which the Lord shall arise, and as "*they are brought very low,*" shall fulfil Deut. xxxiii. 16, when he seeth that their power is gone.

When (ver. 11) we hear them plead, "*Let the sighing of the prisoner come before thee,*" we call to mind Manasseh in his Assyrian dungeon. We seem to see Israel taking Manasseh's position, and obtaining Manasseh's wondrous pardon. Nor are they like Manasseh only, but are, besides, "*children of death,*" בְּנֵי תְמוּתָה, that is, exposed to a *continuing death*; for תְמוּתָה is more than מוּת just as "νεκρωσις" is more than "θανατος" (see Beza on 2 Cor. iv. 10). And then there is "*the reproach*" that lay upon them, the essence of which (like the "reproach of Egypt," Josh. v. 9), had been, "Is God able to accomplish his promises? *Where is their God?*" (Ver. 16.)

Melody from freed souls bursts on our ear at ver. 13. The old pastures, Sharon, Carmel, Bashan, are repossessed by the long-lost sheep; and this is the burden of the praise of these ransomed of the Lord, returning to Zion with song and everlasting joy:

> "*And we are thy people, and sheep of thy pasture!*
> *We will give thee praise for evermore!*
> *We will record thy praise to all generations!*"

We, too, belonging to the Church at large, shall join in this hallelujah,

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and take part in this eternal song to the faithful Jehovah — that same Jehovah who once wept on the Mount of Olives over Jerusalem ready to become heaps. With them, therefore, let us join in raising this

Cry of widowed Zion to the Righteous Judge."

Psalm LXXX.

The sun in the firmament shone cloudless on the field of Austerlitz, where a conqueror of earth was gaining his renown; and that bright sun was recognised by the victors as a fit accompaniment to what they reckoned a day so glorious in its triumphs. It may have been on this principle of suiting the external symbol to the nature of the theme on hand, that the temple musicians selected for this Psalm an instrument called "*Shoshannim-eduth.*" In Psalm xlv. we have mention of "*shoshannim,*" and in Psalm lx. we have the "*shushan-eduth,*" referring, probably, to the joy anticipated when the nation that alone possessed God's "*Testimony*" should receive the answer of these prayers. But more than this we cannot say.*

It is an Asaph-prayer again, full of pleas in Israel's behalf. It is as if they had before them Isa. lxiii. 11, "Then He remembered the days of old." They call to his mind the days *of Joseph*, when (Gen. xlix. 24) the Lord miraculously fed them in Egypt. And then the *tabernacle-days*, when first, since the days of Eden, the Lord was known to dwell between the cherubim, on the mercy-seat. They call to his mind *wilderness-times* (ver. 2), when their march was gladdened by his presence, "Ephraim, Benjamin, and Manasseh" looking on the Pillar of Glory as it rose before them, the guide and partner of their way (see Num. x. 22–24). "O God, bring us back again! Cause thy face to shine! and all shall be well again!"

They appeal to his power, ver. 4, "*O God of Hosts*" (vers. 4 and 7), and to his love for his people (ver. 4). Why smokes thine anger, instead of the smoke of incense that speaks of favour? Instead of joyful feasts (ver. 5), we weep sore, and foes divide our substance for spoil, instead of the safety our fathers enjoyed in serving thee (Exodus xxxiv. 24). "O God of Hosts, bring us back again! Cause thy face to shine! and all shall be well!"

Again the harp sounds to the melancholy reminiscence of the past. Memory recalls the time when Israel was the *Lord's Vine*—an emblem of Him who is the True Vine. Taken out of Egypt, and made to spread (Isa. v. 2), it filled the land. The hills of Judah on the south, the cedar region of Lebanon on the north (ver. 11), the great Mediterranean sea on the west, and the Euphrates on the far eastern border, were all witnesses of the Vine's luxuriance. How desolate now! "O God of

* It is a conceit of the Jews to mark the ע in ver. 13, מִיָּעַר as the middle letter of the Psalter, by suspending it above the line of the other letters.

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Hosts, come back, we pray! Look down from heaven, and see! Visit this vine."

Some think that in ver. 17 they are acknowledging *Messiah*, calling him by the name, "Man of thy right hand," "Branch made strong for thyself." Others claim these names for Israel; for Israel is God's *Benjamin*, and God's strong rod wherewith to rule the nations. The words are in the original such as surely point to Messiah; for they are not, "son of thy right hand," but אִישׁ יְמִינְךָ, "*man* of thy right hand," and "*son of man* whom thou hast strong for thyself," בֶּן אָדָם; in this resembling Psalm viii. 6. Even if the terms were appropriate for Israel as God's favoured people, still there would be here simply an allusion to that fact, while the real possessor of the name is Messiah, God's true Israel. And if so, then ver. 17 is Israel, in the Latter Day, crying "Hosanna!" to Christ, and so entitled to what his words implicitly promised in Matt. xx. 39,—"Thou shalt not see me henceforth TILL thou shalt say, Blessed is he that cometh in the name of the Lord." They pray, "*Appoint him* our captain—let thy hand be upon him, designating him to his office, as Moses did Joshua" (Num. xxvii. 23). And so they may claim to be gathered and blest with a fuller blessing than their fathers, led up by Ezra (vii. 9, &c.) and Nehemiah (ii. 18), for they claim as their leader Messiah, the true Ezra, "Helper," and true Nehemiah, "the Lord's consolation." Is not Psalm cx. 1, sufficient to justify the name, "The man of *thy right hand?*"

> "*Jehovah, God of Hosts, bring us back!*
> *Cause thy countenance to shine on us!*
> *And we shall be saved*" (נִוָּשֵׁעָה the response to "*Hosanna!*" הוֹשִׁיעָהנָּא).

May we not sympathise in these appeals? May we not put in our own case with theirs? Appoint, Lord, Messiah to be *our* captain, our soul's leader, and we individually shall be saved! We shall cry, "Hosanna!" הוֹשִׁיעָה נָּא, and thou wilt give a response that shall make us shout back נִוָּשֵׁעָה. Yes, thy Church in all the earth, Lord God of Hosts, with one consent joins in presenting to thee,

Israel's pleas for full restoration.

PSALM LXXXI.

Whether or not this Psalm was written (as some suppose) for Hezekiah's passover, by Asaph, whose name is in the title, we need not stay to inquire (2 Chron. xxx. 2). It does not affect our view of the mind of God, the heart, the bowels of compassion, displayed to us in every line,—the breathing of tender love. The Lord is ever well pleased with such a cry as the two preceding psalms sent up; for his heart is

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toward his people, and he here tells how he has longed over them, even in their backslidings.

In the first verses (1–3), is it the voice of Israel we hear? Is it not rather the voice of the Church's Head and Israel's, identifying himself with us and them? Is it not Messiah, the lawgiver and redeemer of Israel? To understand the speaker throughout to be He, gives beautiful unity and force to the whole. It is He, we suppose, who summons them in these lively, inviting strains:

> "*Sing loud unto God our strength!*
> *Raise the shout of joy unto the God of Jacob!*
> *Take music* (זִמְרָה voice and instrument), *and bring the timbrel,*
> *The pleasant harp and the psaltery!*
> *Blow the horn in the month* (*i.e.* Abib., Exodus xii. 1.)
> *On the full moon, on the day of our feast* (*i e.* the Passover).
> *For this is a statute for Israel,*
> *A law in reference to* (לְ for the worship of—Hengst.) *the God of Jacob.*" (1–4.)

Then mention is made of "*Joseph*," because the Passover reference calls back to mind the days of Egypt, when Joseph was Israel's shepherd in Goshen; and it is said that this feast was ordained for a "*testimony*," viz. to the Lord's goodness, sparing mercy.

"*When he went out against the land of Egypt;*" to destroy it by plagues.
"*When I heard a language that I knew not;*" not the tongue of Israel.

And having thus identified himself with Israel—the shepherd with the flock—he speaks in his own name of what he wrought for them, both at their going forth and at Sinai, when the thunder's roar was heard from thick clouds that were the curtains of his pavilion, as well as from the pillar-cloud—

> "Oh! hadst thou heard my voice alone!
> When thunders rolled above thy head,
> And lightnings flashed before thine eyes;
> When I of thee a trial made,
> Where, Meribah, thy waters rise!" (Barclay.)

There is "*Selah*," the pause for solemn thought here; and then the expostulation begins, tender, but earnest and searching (8–12), till it ends in that burst of impassioned feeling, ver. 13—

> "*Oh, if my people would hearken to me!*
> *Would Israel walk in my ways!*" &c.

revealing the very same Jesus whose words and tears are recorded in Luke xix. 43, as he beheld Jerusalem. It is the same speaker that continues thus to tell what they have lost by their waywardness—

> "*I would soon have subdued thine enemies,*" &c.
> "*The haters of Jehovah should have submitted unto him.*"

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and, on the other hand, *He* (Jehovah) *would have fed them with "kernelled wheat,"* (alluding to the rich old covenant promises, Deut. xxxii. 14, xxxiii. 14). All this (says Messiah), Jehovah was ready to do. Yes, these covenant promises, every one, even to the honey from the rock (Deut. xxxii. 13), I would have given thee in all abundance, till thou hadst not a want remaining.*

Thus, from beginning to end, in this Psalm, we hear

The Redeemer of Israel tenderly lamenting his people's rejection of His grace.

Psalm LXXXII.

Asaph's name is at Psalm l., in which the solemn scenes and expostulations of the Great Day are given; and here, too, is his name, prefixed to this awfully authoritative rebuke and warning—

We see, ver. 1, the Judge surveying earth's rulers.

> "*God hath placed himself in the assembly of the mighty*" (Isa. iii. 13).
>
> "*He judges in the midst of the gods,*" (*i.e.*, earth's judges, Exodus xxii. 28, John x. 34).

We hear his voice (ver. 2), and we recognise in it Him who speaks to us, "How long, ye simple ones," in Proverbs i. 26.

We listen again (ver. 3, 4); he is declaring the rules that should guide them—rules on which the Judge himself has ever acted; defending the poor; interposing where no help of man was on the side of the oppressed; maintaining equity; doing acts of disinterested grace and favour.

We are told of the contempt poured upon Him (ver. 5)—

"*They take no notice*" (they disregard God and his Christ), &c.; and as a consequence, "*The foundations of earth begin to totter,*" (comp. Isa. xxiv. 20); and we hear the voice of the Great Judge (ver. 6)—

> "*I have said!* (אֲנִי) *i. e.,* This is now your doom—I solemnly proclaim it—
> *Ye are judges* (bearing the name of God);
> *All of you are sons of the Most High!*"

This is your great name, in which you rest secure. But

> "*Surely ye shall die, as other men have died;*
> *Ye shall fall, as men of rank have ever fallen.*"

Your day is coming! And the saints are raising the loud cry of ver. 8, inviting Messiah, the true God, the Son of the Most High (John x. 34),

* The change of persons, "He" and "I," is quite natural, if Messiah is the speaker throughout. But, besides, we find such changes from the indirect to the direct frequently, *e.g.,* Exodus xxiii. 25, and Isa. x. 12.

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the Mighty One, the Judge and Ruler, to arise and take his inheritance; for He is the "*heir of all things*," and he is the true Othniel, Ehud, Shamgar, Barak, Gideon, Tola, Jair, Jephthah, Samson, and Samuel, who will judge, or govern and rule a mismanaged earth. We sing this song of Zion in his ears, urging him to come quickly; and we sing it to one another in joyful hope, while the foundations of earth seem out of course, because here we find

Messiah, the true Judge of a misgoverned world.

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2 Corinthians v. 3.

"*If so be, that being clothed we shall not be found naked.*"

This is a passage that, read as it is rendered in our version, gives no distinct meaning, or, at best, states only a truism. But, by a simple alteration of the *punctuation*, and the *punctuation* only, the Greek words admit of a very natural and easy sense. The punctuation we refer to is adopted by Howson and Conybeare, and is this: "*Εἰγε και ἐνδυσαμενοι, οὐ γυμνοι, εὑρεθησομεθα,*"—*If indeed we shall be found clothed, not naked*, *i. e.*, if indeed we shall be found still wearing the covering of this body, and not having laid it aside in our graves, when the Lord comes.

Paul says, in ver. 1, that he knows there is a *tabernacle* prepared for him, a tent of finer materials than his present one is,—in other words, a body of a higher nature, a spiritual body. And in ver. 2 he says, that he groans while in his present one, earnestly desiring *to be clothed upon*, *i.e.* to have himself covered with that additional robe that shall be given to saints alive at the Lord's coming, when they are changed in the twinkling of an eye. This is the force of *ἐπενδυσασθαι*, "clothed upon:" it is like getting the glory of the transfiguration scene thrown over this body as its robe and mantle. Having said this, he adds in a parenthesis, "If it shall be the case that I shall be found in this body, and not stript of it by death, when the Lord comes."

And then at ver. 4 he further explains the believer's feelings. "We groan, burdened, while in this present tabernacle—this body of death—we groan, I say, because we desire to be quit of the burden, and yet not properly to lay aside the body; we desire to have the body clothed over with its heavenly raiment."

Or, let it be that "clothed upon" refers to the soul freed from its encumbering body, and re-covered with its new and better spiritual body. In either case, the reference is to the glorious body given at the coming of the Lord, the hour of the resurrection of the dead saints, and the change of the living.

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Reviews.

A Summons for Sleepers; wherein most Grievous and Notorious Offenders are cited to bring forth True Fruits of Repentance before the Day of the Lord now at hand. Hereunto is annexed a Pattern for Pastors, &c. By LEONARD WRIGHT. 1589.

THIS is the work of a Protestant and Churchman in the days of Queen Elizabeth. He has many sharp words against Papists and against "the pestiferous sect of anabaptistical schismatics" (p. 24). But we are only concerned with such a passage as the following:—

"Some learned men by certain conjectures have pointed out the time and season of the last judgment, alledging the oracle of Elias that the world should stand 2000 yeares before the law, 2000 in the law, and 2000 in the time of grace; and out of St Peter a 1000 years with God is but as one day, and one day as a thousand years. And as in six days the Lord made the world, and rested the 7th day, so within the compass of 6000 years he will gather his Church by the ministry of his word, and the 7th keep holy his everlasting Sabbath. Again that Enoch and Elias, the one in generation, the other in computation in years; being the 7th from Adam, the first in not tasting of temporal death as the other six fathers before him, was a figure of the last day; the second being taken up in a fiery chariot did prefigure the ascension of the elect meeting their Redeemer in the clouds." (P. 37).

"Our loving Redeemer, of a singular affection to comfort his poor afflicted members, hath forewarned us of certain signs and tokens which should appear before his coming, by the course whereof we may easily conjecture the events following,—as the coming of Antichrist and his false prophets, rumours of wars, hungers, and pestilence, persecutions and troubles, abounding of wickedness, eclipse of sun and moon, and the universal preaching of the Gospel; and left us an example of the fig tree, which beginning to bud, does now fully shew that summer is near . . . . all which no doubt are God's heralds of arms to shew unto the world that himself is not far behind. Again the universal preaching of the Gospel in spite of Antichist and his cursed crew, so as no nation can justly excuse itself, and say they have not heard the sound thereof . . . . . therefore, even by the course of nature it must be that the day of the Lord is at hand, that our Redeemer is even ready, coming to judge the earth, to keep his general parliament of reformation; to search Jerusalem throughout with candle-light to *revenge* the blood of his servants. He cometh triumphing in majesty and honour . . . . . great Jericho shall be cast down with the blast of Joshua's trumpets, when none shall escape safe but the house of Rahab the harlot, who received the messengers, that is to say those penitent sinners who obediently receive the message of the Gospel." (Pp. 41. 42).

The Hope of Israel: written by MENASSEH BEN ISRAEL, *an Hebrew Divine and Philosopher. Whereunto are added some Discourses upon the point of the Conversion of the Jewes: by* MOSES WALL. London: Printed for Livewell Chapman at the Crown in Popes-Head Alley. 1651.

THERE is a good deal of information in this volume, but not of a very orderly kind. We extract a few passages from the latter part of the

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volume, entitled "Considerations upon the Point of the Conversion of the Jews."

"Thus we have a Day-star to tell us that day is at hand; something prodromous concerning almost all the great things promised, and looked for, as might be more largely showne, if that were my proper work. But yet nothing concerning the returning of the Shulamite, in Cant. vi. ult., which Mr Brightman interprets to be the Jewes turning Christian, the clock of their conversion hath not yet given warning; it is as midnight with them still, as it was a thousand yeares agone. Upon which, some ground the hopelesnesse of their repentance, but I dare not owne that Logick, but rather conclude thus; That therefore their Conversion shall be the work of God (of which more anon) with whom all difficulties are no hinderance; and though Israel be bond-men in Ægypt, and sealed up to it by the darknesse of a midnight, yet let but God speake, and they are immediately at liberty, and sent away without waiting for the comming of the day."

"We shall be gainers by their receiving againe; it should be motive sufficient to us, that God shall be gainer by it, and that not only by the accession of a whole Nation to him, and also of that Nation, which is as the lost Sheep, the finding of which is a matter of great joy, Luke xv. But also because as it is said in Psal. cii. 16, 'When the Lord shall build up Zion, he shall appeare in his glory.' Now glory is a manifestation of excellency, and at that time God's excellency shall shine forth, which is now much hid, and vailed; the excellency of his mercy, of his truth and faithfulnesse, to remember an ancient Covenant made about foure thousand yeares since, and his old friend Abraham, and the Patriarks; all which have seemed to be asleep for many Generations together. So also in Isa. chap. xii. compared with chap. xi. But not only God (which might have been a distinct reason) but we also shall receive great advantages thereby; for then there shall be not only an enlargement of good to us Gentiles, as a concomitant and synchronism with the Jewes conversion (the mistake about which, hath, and doth cause black thoughts in some) as in Apoc. vii. 9, after the sealing of the hundred, and forty, and foure thousand (which relates to the time of the forty two moneths) a great multitude, and innumerable, of all Nations, Kindred, Tongues, and people stood before the Lambe, and were cloathed with white Robes; now these numbers of all Gentile-Nations are to be converted at that time when the Jewes are to be brought home; for it is to be at the sounding of the seventh Trumpet. But beside, the Jewes conversion shall in some sort be the cause of it, else what meanes the Apostle in Rom. xi. 12, 'How much more shall their fulnesse be the riches of the Gentiles?' and in verse 15, 'What shall the receiving of the Jewes be (to the Gentiles) but life from the dead?' The Apostle heightens the expression of the benefit by their receiving, to an higher degree than what we got by their fall. It is observable, that the Gospel did in some sense first goe out of Sion, for the Spirit who enabled the Disciples to preach and propagate it was there given; and Micah speaking of the times yet looked for, saith in Mic. iv. 2, 'The Lord shall goe forth out of Sion, and the Word of the Lord out of Jerusalem;' that is, the fulnesse of the Spirit, and knowledge of Christ shall streame through the Jewes to the Gentiles. So that as it was the first giving of the holy Spirit, he was first given to the Jewes, then to the Gentiles; yea by the Jewes to the Gentiles; so shall it be in the last dayes, fulfilling what Paul saith in Rom. ii. to the Jew first, and also to the Gentile. When God shall be reconciled to Israel, their condition wil be greatly changed; for they who are now actually the most accursed people, then as in Mic. v. 7, 'The remnant of Jacob shall be in the midst of many people as dew from the Lord; as the showres upon the grasse, that tarry not for man, nor waite for the sons of men.' Dew, and Showers in those hot Countries are Heavens bounty, a cornucopia

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of all good things; such shall the Jewes be to the places where they shall be, when they shall owne the Lord Jesus."

"It is a duty which we owe to Gods expresse command, for so I take that in the literall sence, in Isa. lxii. 6, 7, 'Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.' This duty the Prophet himselfe performed in verse 1, 'For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, till the righteousnesse thereof goe forth as brightnesse,' &c. And also the Church in her affliction, Psal. cxxxvii. 5, 6. And now that Sion is in the dust, if we that beleeve among the Gentiles, did pitty her, and compassionate her in her ruines, it were an argument that God is about to arise, and have mercy upon her; as may be urged from Psalme cii. 13, 14."

"They minded our conversion to God. This appears in the writings of almost all their Prophets, especially in the Psalmes, Isaiah, Jeremiah, Hoseah, Malachi. Now then for us to love the notion, and in what we may, help forward their returne, what is it but an honest and just retaliation?"

"I doe firmly beleeve, and feare not to professe it; That the Jewes shall be called as a Nation, both Judah and Israel, and shall returne to their owne Land, and have an earthly Kingdome againe. For the proofe of which, I could say much, but shall now but little; and if possibly I cite any thing which Menasseh Ben Israel brings for himselfe, beleeve me that I have it not from him, but from my owne observations out of Scripture, some yeares since. There is weight in that place of Mic. iv. 8, 'The first dominion, the Kingdome shall come to the daughter of Jerusalem;' and this is spoken of times after Christ's incarnation, and not yet performed. See that of Zech. x. 6, 7, 8, 9, 10, there is Judah and Ephraim fore-told to be brought to Gilead, and Lebanon, and they shall so encrease, that they shall want room. Say not this was done in the returne of those few from the Captivity of Babylon; for those of the ten Tribes that then returned, were but some gleanings of them; and of Judah it selfe, there returned but about one halfe; now God doth not promise Mountaines, and performe but Mole-hils; yea in vers. 6, 'God will save and strengthen the house of Judah, and of Joseph, and they shall be as though I had not cast them off.' Which, if since that Prophesie, it hath been made good of Judah, yet be sure not of Joseph. And in ver. 7, 'They of Ephraim shall be like a mighty man,' but since the captivity of Salmanassar to this day, what might hath Ephraim shown? yea is he not poore, weak, scattered, and unknowne? And in ver. 8, 'I will gather them, and they shall encrease as they have encreased;' hath this been fulfilled of Ephraim? Where is his fruitfulnesse, which his name imports? much lesse hath there been a time since their great captivity, in which they have encreased to their numbers and strength, mentioned in the dayes of Moses, Joshua, David, Solomon, and under their owne Kings, after the defection from the house of David. See that noted place of Ezek. xxxvii. 16, 17, 22, 24, 25. Sir, in good earnest, hath this Scripture been fulfilled? hath 'Judah and Ephraim been but one stick in God's hand, but one Nation, so that they shall be no more two Nations,' as in ver. 22? Surely to this day they have been from their last dispersion not only two, but many Nations. Neither will it be an answer to say, That now they are no Nation, therefore they are not two; yes, Historians report them many Nations; though perhaps scarce after the just rules of Nations. And that phrase hath not a negative, but a positive sence, not that they should be nothing, but that they should be one Nation. Moreover, in ver. 24, Judah and Ephraim were so to be one Nation, that David (that is Jesus Christ) was to be King over them: and when did Judah and Israel ever to this day, as a Nation acknowledge the Soveraignty of Jesus Christ? and he to be their Prince for ever, as in ver. 25. But I must not too much enlarge. I shall only adde this; That as many places of the Old, so many in the New Testament agree thereto, as Rom. xi. ver. 12, 15, 25,

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26, 28. Though this of the Romans, chiefly proves one point, *sc.* their generall or Nationall conversion. Give me leave briefly to answer your objections. You say, The call of Judah and Benjamin is not so likely, because Christ and the Apostles preached to them already. I answer; that by their preaching, all of those living, who were elected, were converted; but after-ages have a new race, and God hath his number among them too; yea the words run high, then 'All Israel shall be saved.' You say, those two Tribes who crucified Christ, not so likely to be converted. I answer, by how much their sin is greater, by so much the greater will Gods mercy be; *Et Dei novissima erunt optima, et maxima.* You say, Their conversion shall be single, that is answered already; but I adde, that Isaiah is contrary to it, in Isa. lxvi. 7, 8, which Chapter I doubt not but it points to times after our Saviour. As for their being engraffed upon the Vine Christ, or being brought to one sheep-fold, what doth that hinder but that they may be a Nation of Converts brought to their owne Land? You object that of Rom. xi. 31, 'That through your mercy they may obtaine mercy.' I answer, that I beleeve the maine of their conversion will be from Heaven, and extraordinary; though the Gentiles by provoking them to emulation, and also by their gifts and graces, may some way be auxiliary to them. After this you are pleased to put the term Millenarian upon me; which, though for what I have writ, I need not owne, yet I will not disclaime; they are not Names that affright me, but reall falsities. The term Chiliast, as it congregates the many odde, and false opinions of them of old, I explode; though to beleeve those thousand yeares in Apoc. xx. to be yet unfulfilled, that, I willingly owne. To put that sense upon them, as that they imply the thousand yeares of eternity, I can thinke little lesse of it then to be a contradiction. Againe, if the thousand yeares be the eternity in Heaven, what meanes that in ver. 3, 'Till the thousand yeares be fulfilled, and after that he must be loosed for a little season;' I pray, what little season is that that is after eternity? neither doth Christ's 'comming suddenly in the night as a thiefe,' hinder, but that when he doth come, he may stay a thousand yeares. But whether that time be *ante, in,* or *post diem judicii,* is not my taske to determine, or maintaine. As for what you adde in the Post-script, not to looke for a fifth Monarchy, because Christ reignes now. I answer, that though he reignes *de jure,* yet not *de facto*; for expresly in Scripture the Devill is called κοσμοκράτωρ he is the grand Tyrant, and great Usurper, and the whole world κεῖται ἐν τῷ πονηρῷ yet I am farre from denying to Christ a Kingdome now in being, *sc.* Spirituall, and Invisible, but I looke for a visible one to come."

Christ's Watchword. Being the Parable of the Virgins, expounded and applyed to these times of security. Or an exhortation of our Saviours to us, that we may watch and prepare our selues for the unknowne times of death and judgement. London: John Bartlet. 1630.

There is not much of prophetical matter in this old volume, but a few practical paragraphs we extract.

"It is therefore agreed vpon by the consent and practise of all, both the servants of God and the servants of sinne, that lampes are needfull to be prepared for their journey, to inlighten them in this world, untill Christ who is the true light appeare, when wee shall not need Sunne, Moone, lampes, nor candles to direct vs."

"Hitherto hath beene their preparation for this great Wedding, now the Bridegroomes comming is to be considered of, and their meeting of him.

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But that we may be the better prepared to meet Christ, he tells us, that we must be watchfull to attend his pleasure and appointed time. As the Virgins of Israel attendants on their Marriages knew certainly that the Bridegroome would come, but were uncertaine at what precise houre he should come: So we are certaine that Christ shall come, but what yeare, moneth, or day, we cannot imagine: Therefore wee are to provide for his staying, as well as his comming. This Verse containeth Christs stay, and the effects of it; the Verses following have his comming, and effects thereof.

"Christ in his comming is said to stay long, first, in respect of his Saints, who in the miseries of this world, and desire of eternall life, are ever crying, 'Come Lord Iesus;' and knowing that the day of his comming to judgement is the first day of their true perfection both in body and soule, they sigh in themselves, waiting for the redemption of their body, and this Christian Religion teacheth us, that we waite for that blessed hope: and the practise of the Saints, the soule of Iob in glory is still waiting till his renewing doe come; and not Paul onely shall receive the Crowne of glory, but all that love Christs appearing. Now because hee commeth not so soone as they desire, rather than faile, his servants in this life would take up the matter with the day of their death, and wish to bee dissolved to bee with Christ.

"Secondly, the stay of Christ is thought long, in respect of wicked men, both by the opinion of Gods servants, and their owne opinion: Gods servants doe wonder that God should suffer the Sunne to give light, the ayre to give breath, or the earth to beare his enemies, and that he suffereth Satans Kingdome to be so long without finall destruction, their bloods and oppressions to be so long unrevenged with the infinite wrath of God: And in the opinion of wicked men Christ stayes long from judgement, for some will not beleeve it, but mocke to heare of it; others (as Saloman saith) put the day of evill farre from them, and doe plainly resolve, that their Master doth deferre his comming to judgement, and that their life is for many yeares, and therefore they play the tyrants and doe what they list; but the Master shall come in the day when they look not for him, and at the houre that they are not aware of; if many thought the day of their death was so neere, or judgement presently to follow, they would not live as they doe.

"3. Christs coming is thought long by the instinct and nature of the creatures, though they be not chained to sinne as we are, yet they are sometimes partakers of the punishment of our sinne, that the heaven is sometimes hard as brasse for want of moysture, other times the sea seemeth to be above because of raine and waters: all times the heavens waxe olde as a garment, the powers of it grow weake, that in stead of distinguishing they often confound the seasons, now they are subject to change and weaknesse, but the day of Christs comming shall releeve them, and restore them to the liberty of Gods children, which is, both to be free from sinne, and corruption the punishment of sinne: and the creatures seeme to *travaile in paine, being subject to vanitie, desiring to be delivered from that bondage, unto the glorious libertie of the sonnes of God.*"

"A little after the Apostles dayes it was a common opinion among unconverted Gentiles, that the world should stand 365 yeares. About the yeare of Christ 250, Cyprian writeth to a friend of his, that the common opinion was, that the end was at hand, and in another letter saith his owne minde with application of it, (*Et quia jam secundus adventus nobis appropinquat, magis ac magis benigna ejus dignatio corda nostra illustrat, &c.*) And because his second comming commeth neere, &c. In the yeare 317 Lactantius saith, that all expectation was of no more time than 200 yeares at most. After the yeare 400, Augustine and Ierome say, that many were of Lactantius minde, that even in their owne time Christ would come to judgement: and that St Ierome was of this minde appeareth by his fearefull words, *Sive edam, sive bibam, aut aliud quid agam, semper insonat auribus vox illa horrifica, Surgite, &c.*

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Whether I eate, drinke, or whatsoever I doe, that fearfull voice sounds ever in mine eares, Rise dead and come to Iudgement. Hesichius a Bishop wrote to Augustine, that Christ should come in the yeare 700, because of Daniels Prophecy of 70 weekes, which was onely concerning the first comming of Christ: Augustine answereth him in the words of Christ, that of that day knoweth no man, nor the Angels, but onely God himselfe."

"But when shall those things come to passe? It can not certainely be knowne: but if it be asked, how soone all this may be? I pray you consider what alteration the Lord hath made in Christendome since Luther was taken notice of, but 112 yeares agoe, especially what God hath done in Great Britaine in lesse time, turned out the Prince of Babell, indued olde and young with knowledge and other gifts of God, especially inflamed their hearts with zeale, that they were readier to suffer torments, than their enemies were to impose them upon them; filled all with knowledge, that none were hidde from the sound of Gods word; and finally hath cast them into such a security, that most have lost the power and strength of religion, that no sinne wants actours, no wickednesse but it hath excusers, patrons, and defenders, hundreds of Preachers are become dumbe, and these best heard and befriended, that either cannot, or will not speake a word in Gods name, and these who forewarne men of this state, never taken notice of, what they say or command. O what a security is this! Certainely if the great Iudgement day were farre off, God could not suffer this so long. He therefore that considereth how God hath wrought these things in so short a time, may easily see how soone the Lord can bring all the aforesaid to passe, and hasten the Iudgement day."

"First then let us be ever prepared; Christ compareth the uncertainty of them to a snare, that shall come upon the inhabitants of the earth; likewise Christ, Peter and Paul compare them to the unexpected comming of a theef; Christ compareth them to the flood in Noahs time: O then how prepared ought we to be? For if the bird feared the snare, if the goodman feared the theef, if the world would feare an universall flood to drowne them; what providence, how many lockes, how many watches would be used, and how many prayers would be said? When the Spouse is uncertaine of her husband's comming, how is her sleepe broken in the night, her labour hindred in the day, with thinking on him! So saith Christ, Watch therefore (for the day when you shall goe to your Lord, or your Lord come to you) that you may be accounted worthy to stand before the Sonne of man in his comming."

"Therefore in Christs Church immediately before his comming, his true servants shall (as men possessed with a sleepy heavines) wrastle against the heavines and importunity of naturall concupiscence, and continue the battell betweene the spirit and flesh, as all the godly before them have done in the dayes of their flesh. But for the Vessels of wrath, as in the olde world, they waxed worse and worse, more cruell, beastly, sensuall, and profane; and the Sodomites wickednesse for guilt reached heaven, yea and in the end they offered violence to the sacred persons of Angels: so before that day (saith Christ) iniquity shall abound, and such as even the Heathen in their time did hate, as appeareth out of Saint Paul, 2 Tim. iii. 1, 2, 3, 4.

"As time increaseth, we may beholde the increase of sinne, when every age maketh the livers in it to wonder at the change of vanity, and increase of vice practised in their older years, which in their youth the world was ignorant of: and now in our age, euery day, we see the wickednes of art added to the wretchednes of nature, that he seemeth not a compleate wicked man in these dayes, who in sinning sheweth not himselfe artificiall and witty. These who an hundreth, yea or forty yeares agoe drew out the Anatomy of sinne, come farre short of the practise of our time. What wanteth now? Even the Lord before whom all things are present, knoweth when the wickednesse of the Amorites, or of any other people is full, and when the effectuall power of Satan, shall shew it selfe, and sinne beyond all compasse and

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measure, become sinfull: And this is one of the causes of Christs stay, that (*peccatum assequatur suam plenitudinem*) sinne may come to an height, as appeareth in the examples of the Amorites and Sodomites."

"'For of that day and houre (saith he) knoweth no man, no not the Angels of heaven, neither the Sonne, but the Father.' It is certaine that Christ knew it, although not as he was man, but as his divine nature shewed him: but he saith, he knoweth it not, even as a loving Father unwilling either to deny his childe, or to grieve his tender heart, when hee is asking some thing which the father will not give, he hideth it in his hand, and afterwards sheweth him his empty hand for satisfaction: so Christ hideth it from his Apostles and us with a reason, that we grieve not because wee cannot know it, seeing the Angels in heaven know it not, and yet are not the lesse blessed, because they doe not know it: nor the blessed humane nature of Christ lesse glorious, though nature hath not affoorded the knowledge thereof unto him."

"This union is not an imitation of marriage, but marriage is an imitation of it. What ever Moses did, it was according to the Arch-type and patterne shewed him in the Mount: so whatsoever is here taught us to practise, it is that by earthly rudiments wee may ascend higher, and consider heavenly things in them: And therefore many things are taught us, to be read in the plaine letters of our owne actions, that as children are taught to act those things which may teach them to know what men doe, and what they shall doe in mens estate, that they may frame themselves accordingly: so doth the Lord teach us many things, that they may be glasses for our instruction, and that we may (though in earthly manner) frame our selves for a prepared state of glory, of which marriage is one, and drawn out after the heavenly patterne; for it is the Lord that framed both, and our practise is no rule to direct the Lord, but from the Lords dealing towards his Church, and the Churches towards him, the Apostle drawes instructions to teach husbands and wives how to behave themselves one to another."

The Great Mysterie of God: or, The Vision of the Evening and the Morning opened. Whereby comparing Scripture with acts of Divine Providence, will plainly appeare that the Ruine of Mysticall Babylon, and the Erecting of Spirituall Jerusalem are the ground of these present Commotions; which are not to cease till by meanes of this present Parliament. The Worke being so compleated, That Christ shall in and by his Saints in tranquility reigne on earth one thousand yeeres. London: Printed for John Wright in the Old Bayley. 1654.

A curious old book belonging to the middle of the seventeenth century, from which we merely extract the conclusion.

"But this is noted in the Scripture of truth, that the Saints shall reigne for three periods, 'they shall take and possesse the Kingdom for ever even for ever and ever' (Dan. vii.) Ever is a terme of time; the first ever begins 1655, when the Beast, and the false prophet, and their Armies shall be destroyed, and the Saints take possession of the Kingdome to the yeare 1700, unto which time the seventh Viall shal be pouring upon that Antichristian aire, and so cast out of the world, as out of the grave, as an abominable branch.

"Second Ever is from the yeare 1700 to the yeare 2700, all that 1000 yeares reigne of Christ and his Saints, wherein Satan is to be bound, and the wicked civilly slaine and lye dead; at the end of which terme they shall

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assay to take the power out of the hands of the Saints, but shall not be able. This is the second terme of time, or ever, to which the Saints shall raigne.

"The third Ever is from the yeare of Christ 2700 to the end of the world, when Jesus Christ shall come to judge the quick and dead, and deliver up the Kingdome to his Father, and God be all in all.

"Then also who knows whether the Lord will fulfill all these things in a literall and naturall way, at his last and personall comming to judgment, as he hath fulfilled them in a spirituall and mysticall sense, as hath been showed in this discourse, so that the sun shal be darkened, and the moon be turned into blood, the stars fall from Heaven, Heaven and Earth to be rolled together as a scroll, and passe away, and their place be no more found, and the sea not only to roare, but there to be no more sea; and a new Heaven and a new Earth to be made by the almighty power of God, which shall be as a great new City for the servants of God to dwell in, and to behold his face, and see his glory, which City will have no need of the light of a natural sun or moone, for the Lord God and the Lambe will be the light and the glory thereof."

The Time of the End: shewing, First, until the three years and an half are come (which are the last of the 1260 *dayes) the prophecies of the Scripture will not be understood, concerning the Duration and Period of the Fourth Monarchy and Kingdom of the Beast. Then, Secondly, When that Time shall come, before the expiration, the Knowledge of the End (or that there shall be Time no longer) will be revealed, by the Rise of a little Horn, the last Apostacy, and the Beast slaying the Witnesses; contemporizing the Characters of which little Horn, the last Apostacy and Beast (as the Scriptures shew them) are here faithfully opened; and the Application left to the Wise.* By John Canne. London: 1657.

We select a few solemn words of warning from this scarce work of Canne, and first from John Roger's Preface.

"To the Cities and Corporations that do yet stand by the Beast's Charter, it is the Time of the End too, and particularly this, where every man is (as we say *Faber suæ fortunæ*) seeking himself, and hammering out his own honour (but not at God's Anvil!), buying, selling, building, planting, &c., as in the dayes of Noah, but doth not regard the Day of the Lord! O London! London! thou City! and Seat of the second Beast! next to Rome mayst thou look for the Wrath upon thee! for thy bowing down unto the Beast! persecuting the Saints! and height of all manner of Sins found in thee at this day! Dost thou think that Latimer's, Ridley's, Hooper's, and the Martyrs' blood will not be called for? Yea wer't not thou as Gideons Fleece, dry when the floor round thee for many years was wet with the blood of the late Wars? and shalt not thou be wet when the floor is dry? besides (*retentio excrementorum est parens morborum!*) thou retainest what will ruine thee, and standest upon those Popish Charters and Injunctions that must be rent up by the very Roots, nor will the dead Saints (the Patrons of your Companies) be able to protect you from that Day when the (living Saints or) judgement begins to sit.

"To such as are in Doubts, and Suspence, or Darkness! (either for want of light, or through too much light upon weak Organs) which occasions too much wavering, unstedfastness, mistakes, and dissimulations at this day! were Paul alive that reproved his brother Peter so openly (Gal. ii.) what a

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terrible thundering Oracle would he be at this Day then ! which will burn up double-dealing and deceit like an Oven ! and nothing but true faith in the simplicity of the Gospel will abide by it. Surely Paul's care would be to put every man upon the proof of 's own work and spirit, that he might have a rejoicing in himself, and not in another (Gal. vi. 4), knowing the subtlety of the Serpent in this last Apostacy, is to set up Truth against Truth ! grace against grace ! ordinances against ordinances ! Saints against Saints ! Spirit against Spirit ! (and not so prophane against Professors !) to fight ! rend ! shake ! tear ! distract and divide them with ! that are to break his head, and to catch his Kingdom ! Wherefore see to your standing ! that it be not upon Bogs or quagmires ! or with staggering !"

"Woe to them that are serving themselves or the times for their own ends ! because yet a little while and they will see the Times to be served upon them for Gods ends ! And woe ! woe to the Statists ! who are now the Centre ! wherein all the lines of Intelligence meet from forrein parts, because the time will come quickly wherein all the lines of most notable intelligence shall run from you and be reported of you into forrein parts ! woe to you Tyrants and Nimrods of the earth, that do now rule over the Saints and make them to howl, Isa. lii. 5, because the time of the end doth come wherein you shall howl, and the Saints shall rejoyce and rule over you ! Isa. xiv. 2, 'and there was written therein lamentation, mourning and wo,' Ezek. ii. 10, even so Amen, Dan. vii. 18, but the Saints of the most High shall take (*Vikabbelun,* undertake) the Kingdom."

Canne has an exposition of the characteristics of the last days, the conclusion of which we extract.

"Calvin on the place, moves a Question, How Paul agrees with himself to say, That men should be so wicked, and yet have a form of godliness ? He answers, of their impudence and boldness, as boasting to be Christians : whereas they are rather Heathens and Devils. But I think something may be added.

"1. Though these sins are gross in themselves, and abominable in God's sight; yet seeing Whoredom, Drunkenness, Theft, &c., are left out, the particulars nam'd, may stand with a Form or shew of godliness : as hath been said.

"2. The Apostacie being general in Ministers and People, and whole Churches leavened: these sins are not look'd after, but tolerated and born amongst them.

"3. This Later Apostacie will have a great deal to say for its own justification : as, that they have followed Providence ; and if they are lovers of themselves, Covenant-breakers, Traytors, &c., there was a necessity for it ; the peace and safety of the people did constrain them to it. And add this, That the Scripture might be fulfilled in 2 Tim. iii. 1, 2, &c.

"Before I end, I would have the Reader take notice, there is something published under a Great Mans hand, concerning the former and later Apostacie. And word for word thus: Paul (saith he) when he would remember some things to be worse then the Antichristian State, of which he had spoken in the first to Timothy : tells them what should be the lot and portion of the last times ; and sayes, In the last dayes, perillous times shall come : for men shall be lovers of themselves, covetous, boasters, proud, disobedient to parents, unthankful, unholy, &c. And when he remembers that of the Antichristian State, he tells them, In the later days that State shall come in, wherein there shall be a departing from the Faith, and giving heed to seducing Spirits and Doctrines of Devils, speaking lyes in Hypocrisie, &c. By which description, he makes the STATE of the last Times WORSE then that under Antichrist. And surely, it may well be feared, these are our times :

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for when men forget all Rules of Law and Nature, and BREAK ALL BONDS, &c So he,

"In his words there are several things both true, and very considerable :

"1. That there should be two State-Apostacies.

"2. That the later Apostacie should be worse then the former under Antichrist.

"3. That this later Apostacie is already in our time.

"4. That the Apostates in the last dayes would forget all Rules of Law and Nature, and break all Bonds, &c. In all this we agree (as being all (I think) true)."

Sober Inquiry. By J. F. 1660.

Thus this author writes of the New Jerusalem and the Lord's appearing :—

"The streets of the city are all gold, and golden will be the lives and conversation of the citizens. Yea, God shall be known in her palaces for a refuge. The foundations of her city are all of pearl; her streets paved with precious stones; her gardens fragrant with all manner of pleasant flowers; her delightful walks are always green; her springs are living waters; her months are one continued May; her trees bear all manner of lovely fruits, and the leaves of the same are for the healing of the nations; her years are one lasting joyful jubilee, and her strength is always firm; her lame men leap as harts, and the tongue of dumb men then are loosed. O when shall we go —how shall we get to this holy and beautiful city of God !

"This doctrine speaks comfort to you, O ye sons of Zion and daughters of Jerusalem. O thou wife and spouse of Christ, thou art she who hast seen, and dost see affliction; yea, from thy youth up thou hast been slain and killed all the day long; the furrows have been made long upon thy back, and thou hast been emptied from vessel to vessel; thy flesh hath had no rest, but troubles are on every side; without are fightings, within are fears; thou hast been covered as with a cloud, and art for a byeword and hissing to passers-by; yea, accounted as the off-scouring of all things unto this day. But be of good cheer; yea, awake and sing thou that dwellest in the dust, for thus saith the Lord God, 'O thou afflicted and tost with tempests and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires, and make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. For thy Maker is thy husband, the Lord of Hosts is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. Wherefore lift up thy head, for thy redemption draws nigh, and the years of thy deliverance are now at hand.' O wait and pray, and bear up yet a little—a very little while —and thy work shall be rewarded, and the wicked train shall be no more, but the meek shall inherit the earth, and delight themselves in a very great abundance of peace; do but fight stoutly through the pikes, and win the field; put forth thy strength, and spare no pains, no cost, no sweat, no blood. O cast about a careful eye, use all holy policy, rally up thy force afresh,—it wants but a little, and all is thine own, and then thou art made for ever. Obtain and wear the crown—suffer and thou shalt doubtless reign; it is thy Father's good pleasure to give thee the kingdom. Thy Husband who hath washed thee in His blood and made thee clean and spotless, behold, He comes quickly, and His reward is with Him. Arise, O Lord, and let thine enemies be scattered, and those that hate thee flee before thee. Lay Babylon in the dust, and let her virgins be cut off. O wound the hairy scalp of

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all thine incurable foes. Let Zion be exalted, and Jerusalem made a praise in the midst of the earth. Preserve thy spouse in the midst of lions; strengthen her faith, lengthen her patience; hasten thy coming! O be as a roe or young hart on the mountain of spices! Amen."

The Second Coming of the Lord Jesus Christ, and the Millennial Reign of the Saints. By the Rev. PHILIP GELL. London: Wertheim and Macintosh. 1853.

THIS is an attempted refutation of pre-millennialism. What we complain of in it, as in other post-millennial works, is that it does not look Scripture straight in the face. It takes the *non-natural* in preference to the *natural* interpretation of the prophetic word. It aims more at refuting our system than at building up the opposite. It proceeds upon indirect and negative proof, instead of direct and positive. It adduces no *positive proof-texts* to shew that the millennium precedes the advent.

We do not mean to review the work, but we cannot let pass its author's criticism on Acts iii. 21, at p. 55. In a far too summary, and not very scholarlike way, he determines that our translation is incorrect, for no reason that we can see, save that it overturns post-millennialism. We don't think that our readers will object to our giving a summary of the evidence in favour of the commonly received translation, from a work on the subject published some years ago:—

"Let us discover the Scriptural use of the word. And, *first*, let us look at the Old Testament. The noun does not occur there, but the verb does. Biel gives as its meaning, *restituo, reduco, constituo*, and from him we glean a few examples.* 'Exodus iv. 7, Καὶ πάλιν απεκατεστε, κ. τ. λ., and it was turned again as his other flesh.' 'Job v. 18, ἀλγεῖν ποεῖ καὶ πάλιν ἀποκαθιστησιν, he makes to grieve, and again restoreth.' 'Isaiah xxiii. 17, πάλιν ἀποκαταστησεται εἰς το ἀρχαιον, she shall be restored to her old estate.'

"Let these specimens suffice for the Old Testament; let us turn up the New. The noun occurs only once—in the passage under dispute, but the kindred verb occurs eight times, all of which we give, omitting the Greek.

Matt. xii. 13, It was *restored* whole as the other.
— xvii. 11, Shall first come and *restore* all things.
Mark iii. 5, His hand was *restored* whole as the other.
— viii. 25, He was *restored* and saw every man.
— ix. 12, Elias cometh first and *restoreth* all things.
Luke vi. 10, His hand was *restored* whole as the other.
Acts i. 6, Wilt thou at this time *restore* again the kingdom to Israel?
Heb. xiii. 19, That I may be *restored* to you the sooner.

"These are all the passages in which the word occurs. They are before the reader. He can decide for himself as to the meaning of the word.

"The evidence against and in favour of restitution may be thus summed up. An ancient translation gives us 'fulness,' as the meaning of the word.†

* Biel's *Thesaurus Philologicus in Sept.*

† 'Syriac. We do not admit the Arabic, it may mean *perfection* in the sense of *restitution*, just as Hesychius and Phavorinus.'

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An ancient father gives 'disposition,' which, however, may mean 'setting to rights;' another, not so ancient, gives 'the times when all things shall come to an end.' This is the substance of what can be said *against* our view. Then, in favour of it we have ancient translators, fathers, lexicographers; we have the unvaried authority of the Greek classics; we have the testimony of all translations and lexicons since the Reformation; we have the Septuagint use of the word; and, lastly, we have (what is decisive of itself) the New Testament use of it, which is conclusive and unquestionable. Such is the amount of evidence in our favour. Our readers can form their own judgments. We think any additional remarks unnecessary.*"

The Russian Shores of the Black Sea, in the Autumn of 1852, *with a Voyage down the Volga, and a Tour through the Country of the Don Cossacks.* By LAURENCE OLIPHANT, Author of "A Journey to Nepaul." Edinburgh: W. Blackwood & Sons. 8vo, pp. 366.

WE have only to notice this volume in so far as it bears upon prophecy. The following extract will be interesting to our readers; and the last sentence, which we have italicized, is curious and striking:—

"Only sixty years ago the most westerly point of the Russian empire was still two hundred miles from the Austrian frontier; at present the Russian and Austrian frontiers are conterminous for a distance of five hundred miles; and if Russia be allowed to complete her long-cherished designs upon the Danubian Principalities, that extent will be doubled, and for a distance of one thousand miles, or more than one-third of its entire circumference, will Russia clasp in one giant embrace an empire of magnitude scarcely equal to that enormous territory of Poland, which the last half-century has seen

"* Bretschneider's testimony to the meaning of the word, both verb and noun, is quite decisive. '(1.) *Restituo;*—in pristinum statum seu locum restituo. De valitudine. Matt. xii. 13, &c. . . . . Test. xii. patr. p. 535, *ἀποκαταστησῃ τὴν χεῖρα μου*, Medicis est, ossa, suo loco mota, in sedem reponere propriam. Hippocr. De munere restituendo alicui, Gen. xl. 13, &c. De urbe, regno, seu republicâ, Ezek. xvi. 55. 1 Macc. xv. 3. Matt. xvii. 11. Mark ix. 12. *ἀποκαταστησει τὰ πάντα, i.e. τὴν βασιλείαν*, totam rempublicam parabit restitutioni: Vide Mal. iii. 1; iv. 5. Sir. xlviii. 9-12. Act. i. 6. Putabant seriores Judæi imperium in gentes, quale habuissent sub Davide a Messia ipsis restitutum iri. Diod. Sicul. 20, 32. *τοῖς μὲν πολίταις τὴν δημοκρατίαν ἀποκατέστησε.* (2.) *Reduco;* in patriam. Heb. xiii. 9, ut ad vos reducar, Jer. xvi. 15; xxiii. 7. Hos. xi. 12. 3 Esdr. i. 31. Tobit x. 13. Joseph. Ant. 11, 1, 1.' In his remarks upon the noun, he gives precisely the meanings as in the verb. As an authority, Theophyl. ad Autol. lib. ii. p. 96, is referred to, *ἐκεινα* (res naturæ) *ἀποκατασθήσεται εἰς τὴν ἀρχῆθεν* (ante lapsum) *ἡμεροτητα.* As an authority for its signifying a spiritual restoration, he quotes Clem. Alex. Strom. ii. 22, *ἀποκαταστησει εἰς τὴν τέλειαν υἱοθεσίαν.* And then as to its meaning consummation, or *τελειωσις*, he merely remarks, that the passage in Job viii. 6 will not bear out such an interpretation, but must mean *restituere.* Here is the unbiassed testimony of one of the most learned of German lexicographers. Nor does Bretschneider stand alone. All modern lexicographers agree with him. We do not know of any testimony to the meaning of a word more decided or more unanimous."

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absorbed within her vast dominions. Hitherto Russia has possessed only the swampy delta of the Danube, and her frontier is conterminous with that of Turkey in Europe for about eighty miles; but, if the contemplated annexation takes place, it will extend along the shores of that river for nearly five hundred miles to this little town of Orsova: and her acquisitions from Turkey since the treaty of Kainardji, in 1774, will comprise a greater extent of territory than all that remains in Europe of the ill-fated empire from which they have been successively wrested.

"The history of Europe for the last century testifies, that upon six previous occasions has Turkey been despoiled by Russia of as many separate portions of her dominions; and we have only to examine a little more narrowly the system which Russia has pursued in her encroachments, not only upon Turkey, but upon Persia, to discover that her present designs are dictated by the same policy which has ever guided her Cabinet; to perceive, in fact, that it is not by actual conquest only that Russia may subvert the independence of nations, and convert their resources to her own use, but that she seeks rather to govern them through their natural rulers, till the time shall have arrived for annexing them to her dominions; and by pressing her influence upon their weakness until it becomes paramount, succeed in establishing an *imperium in imperio.*

"It is not now a question of the conquest of Turkey physically—*that* is not yet contemplated. It is not necessary for Russian troops to garrison Constantinople in order to secure the passage of the Dardanelles to a Russian fleet; and the right of way through the Bosphorus will be held by a tenure perfectly in accordance with the designs of the Czar so soon as the Sultan officiates as his janitor. The artfully-contrived plan by which he hoped to affect this darling project has just been developed, and Europe is now called upon to check, before it be too late, the last of a series of encroachments, which have been surely, but fatally, sapping the foundations of Ottoman independence: for the long-cherished schemes of Russia are almost realised; her traditionary policy may again be crowned with success, and a dominant influence obtained over Turkey, by means of a succession of petty robberies, none of which has been of sufficient importance to rouse Europe to a sense of its insecurity, or to call forth the indignation of a Continent upon this power, so inexhaustible in its intrigues, so insatiable in its demands, so unscrupulous in its designs, and so indefatigable in their execution.

"Let Russia once become mistress of the Dardanelles, and the advantages of her position are incalculable. The means of internal communication throughout the empire would be improved, and its vast military and naval resources concentrated upon Constantinople with a rapidity which cannot now be conceived, when the same inducement does not exist for facilitating the conveyance of the material of the army to any given point. The noble rivers flowing into the Black Sea, by which the empire is intersected, would now become available, and Russia, secure behind a barricade where the application of engineering skill has improved natural advantages such as do not exist elsewhere in the world, would maintain within this impregnable position such a force as would insure to her the command of the Mediterranean, and invest her with the supreme control of the destinies of Europe. Who, then, will pretend that England alone is vitally affected by Bussian aggression?

"I have already alluded to the position of Austria in the event of the annexation of the Danubian Principalities. It is easy to see how she would be affected by the next step of Muscovite progress in the west. If the resources of Turkey in Europe were available to Russia, the Austrian empire, in a military point of view, would become indefensible, and, composed of so many heterogeneous and even hostile nationalities, could exist only as a dependency of Russia. And if, therefore, the spirit of freedom were to kindle

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afresh in Austria or Italy, Russia could turn the scale in favour of despotism, as she has already done, and quench for ever any spark of liberty still smouldering in those unhappy countries. It were easy for Spain to call in to the support of oppression a similiar force.

"The next revolution in France would see Italy occupied by Russian troops, reinforcing those of dependent Austria—would see Sardinia crushed, and the Russians again driving the French eagle over the Alps. In every civil commotion that might occur, the shores of the Mediterranean would be as open to invasion as the banks of the Rhine, and Algeria would be lost. The mere knowledge that the whole military and naval power of Russia, Turkey, and Austria could be brought to bear in one united mass upon any point to which the will of one man might direct it, would change the whole relations of parties in France and in every other country, and would give an inevitable preponderance to that party whose cause he should espouse. Prussia and the minor states of Germany could then offer no effectual resistance, either to the arms or the influence of the Colossus; and if the revolutions of the wheel of fortune—the lottery of political changes—should place a creature of Russia on the throne of France, England alone, of all the nations of Europe, could hope to maintain her independence. ***We have already seen one man exercise a dominant influence over the whole continent of Europe, whose birth and original status in society gave no warrant for anticipating so marvellous a destiny. Should a similar power again be vested in one man, it will be under circumstances less extraordinary, but scarcely less appalling; for the thrones of continental Europe would be occupied by tyrants, dependent on the omnipotent will of one who would have at his disposal an immense army, and a perfect facility for conveying it to any country where freedom still struggled for existence.***

Truth Spoken in Love; or, Romanism aud Tractarianism Refuted by the Word of God. By the Rev. H. H. Beamish. London: Shaw. 1853.

We have here not only "truth spoken in love," but "well spoken" throughout. It is an admirable volume; but our business is only with what we may call the prophetical chapter. From it we should like to extract one or two pages, but we must be content with one or two paragraphs. Thus he points out the difference between two expressions, both scriptural, "the knowledge of the Lord," and "the knowledge of the glory of the Lord"—the first occurring in Isaiah, the latter in Habakkuk. "It is not simply that the knowledge of the crucified Jesus should extend itself to the utmost boundaries of the earth, under the present dispensation of grace; but it is said 'the knowledge of THE GLORY of the Lord' (or as it is in the margin, 'by knowing the glory of the Lord,' which intimates a manifestation of the glory of the Lord). This shall be seen from one end of the earth to the other" (p. 259).

He thus interprets the well-known, but often misquoted passage, "The gates of hell shall not prevail," &c:—"What are we to understand by these gates of hell? *Hades*, it should be translated; it is not Gehenna. Therefore, there is no reason to suppose that our Lord means that the assaults and the wiles of the devil shall not prevail against any particular or visible church, but that the gates of *death* or

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hades shall not retain the bodies and separated spirits of the true Church—his own mystical body; that he shall at his coming open these gates and emancipate that Church; and this harmonizes beautifully with that passage in the Apocalypse where he represents himself as possessing the keys of death and hades, and another passage in the 20th chapter of the same book, where the resurrection of the saints of God is represented as *preceding* the general rising of the dead."—(Pp. 267, 268.)

Cautions for the Times. Addressed to the Parishioners of a Parish in England. By their former RECTOR. Edited by the ARCHBISHOP of DUBLIN. London: JOHN W. PARKER & SON. 1853. Pp. 522.

WE notice this work merely to extract a few paragraphs which bear somewhat upon our peculiar topics. The following is a picture of Romish unity before the Reformation:—

"On the contrary, there never was such a swarm of sects in the world as then prevailed. Not to speak of Wycliffe, and Huss, and Jerome of Prague, and the Waldenses, who were endeavouring to reform the Church, there were strange sects and heresies without end, such as have scarce ever been heard of since the Reformation—so wild in their opinions, and so abominable in their practice. There were Manicheans, and Fratricelli, and Turlupins, and Brethren of the Free Spirit, and Apostolicals, and myriads more besides; and though the Church of Rome bestirred itself to the utmost to put down these sects by fire and sword, massacring them by thousands at a time, yet it could never wholly root them out; because the ignorance of the people left them open to be imposed upon by crafty and fanatical teachers.

"Let not Roman Catholics, then, pretend that it is the reading of the Scriptures that has brought in wild and extravagant sects among us; they had a thousand times wilder sects among themselves long before the Reformation; and though we have many differences amongst us, yet our old extravagant sects have either soon become quiet and rational, or else quite disappeared; and the new ones do not, generally, rely on *Scripture* at all, but (like the Southcotians and Mormonites) on *new revelations*. Now, as for new revelations, the Church which sanctions the revelations of St Brigit, and St Simon Stock, and St Catherine, has no right to laugh at Protestants as enthusiasts when they talk of such things."

Our next extract is a view of the Romish system, as tried by experience:—

"Bear ever in mind, then, that the system of the Romish Church is an *experiment that has been tried, and that has failed.* That system was in full work for five centuries before the Reformation, and the result was, that things were going on every day from bad to worse, till at last, by the confession of Romanists themselves, a general corruption spread itself over the whole body of the Church, 'both in the head and in the members.' Do not be deceived, then, by the plausible appearance which that system may wear *amongst you* at present. Every adroit aimer at despotism, spiritual or civil, *begins* mildly, and does not use the whip and spur till he is firm in the saddle, and has the bit in the horse's mouth. The first converts to Romanism will be treated gently,—their scruples will be respected, and 'things will be made easy to

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them.' The first nunneries will perhaps be made real good schools, and charitable institutions. The first teachers will be really learned men, and will teach—only on *human* authority—much that we believe on divine. The first confessors will say nothing but what is proper, and will give wholesome advice. But let England be once wholly Roman Catholic, and that Church's authority well-established—and then the cloven foot will appear. Your case will be like that of Sinbad the Sailor, who let a meek-looking, venerable old man get upon his shoulders, and then found that it was not easy to shake him off. An iron tyranny will be fixed upon your consciences; the nunneries will become, as they were before the Reformation, full of abominations; your teachers will be ignorant and debauched priests; the confessional will be abused to the vile purposes of sedition and impurity; and England will need a second Reformation to lift the heavy burden from its neck."

Our last is an answer to the Anglo-German unintelligibilities of a certain class of philosophic theologians. Their maxim is, that "a clear idea is a little idea." We remember, some twenty years ago, Edward Irving said or wrote something like this. But poets such as Tennyson, and theologians such as Maurice and Bunsen, have greatly improved upon his condemnation of a "clear atmosphere." :—

"Bacon is a striking instance of a genius who could think so profoundly, and at the same time so clearly, that an ordinary man understands readily most of his wisest sayings; and perhaps thinks them so self-evident as hardly to need mention. But, on reconsideration, you perceive more and more, how many important applications one of his maxims will have, and how often it has been overlooked; and on returning to it again and again, fresh views of its importance will open on you. One of his sayings will be like one of the heavenly bodies that is visible to the naked eye, but in which you see more and more, the better the telescope you apply to it. The 'dark sayings' of some other famous writers, on the other hand, may be compared to a fog-bank at sea, which the mariner, at first glance, takes for a chain of majestic mountains, but which, when he turns his glass upon it, proves nothing more than a shapeless heap of unwholesome vapours. When such maxims, accordingly, are translated into ordinary language, they too often lose the appearance not only of wisdom, but of sense. And the attempt to put them into any shape in which they can be intelligently applied to practice is like trying to make a comfortable dress out of some very old piece of brocade, that looks rich and sound in the chest; but when you bring it to the light, and shake out its folds in the air, the colours fly, and the fabric falls to tatters in a moment."

Memoirs of Thomas Chalmers, D.D., LL.D. By the Rev. W. Hanna, LL.D. Edinburgh: Constable & Co. 1853.

This is a cheap re-issue of a work which is destined to take one of the very highest places in the whole range of biography. We need not repeat commendations formerly bestowed. There are few who would not desire to have this as a family book, both for themselves and for their children. We rejoice to learn that the circulation is great. It soon rose to 14,000 we believe; to how many thousands more it may now have risen, we have not the means of knowing.

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The British Jews. By the Rev. John Mills. London: Houlston and Stoneman. 1853.

Friends as we are of Israel, we have no sympathy with the dedication of this book, and no wish, either as Philo-Judeans or British Christians, to see the Jews admitted into Parliament. Their parliament is not in Westminster, but on Mount Zion. Yet this book of Mr Mills' is a most valuable and interesting work—full of minute and curious information —quite a Jewish repository. We give the translation of the "Paschal Hymn," at p. 203.

"The Illustrious one, builds his house soon:
Quickly, quickly, in our days soon.
God build—build thy house soon—
The Chosen one—build thy house soon:
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
Great One—Exalted One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Honoured One—the Powerful One—
The Hallowed One—the Bountiful One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy honse soon.
The Pure One—the Only One—
The Mighty One—the Knowing One—
The King—the Bright One—
The Excellent One—the Strong One—
The Redeemer—the Just One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon.
The Holy One—the Merciful One—
The Almighty One—the Potent One—
Build thy house soon;
Quickly, quickly: in our days soon.
God build—God build—
Build thy house soon."

Incidents in the Life of Our Saviour, Illustrative of his Divine Character and Mission By the Rev. A. L. R. Foote. London: J. Nisbet and Co. 1853.

Though the subjects of this volume do not exactly come in our way, yet we cannot refrain from giving our hearty commendations to it, and adding our desire that it may be widely known and appreciated.

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Theological Essays. By F. D. Maurice. London, 1853.

Men of true genius, such as Bacon or Shakespeare, always make themselves intelligible. Imitators of genius, such as Tennyson or Maurice, seldom do so. They cannot afford to do so. Were the mist blown away from them, they would not be wondered at, as now they are by many. A man that has a true or a great thing to say, can say it truly and plainly. A man that has not a true or a great thing to say, and yet wants to be classed among those who say true and great things, is driven to speak unintelligibly, that so he may be mistaken for being *somewhat.*

But it is not to characterise the style of a school which steals indiscriminately from Kant, and Coleridge, and Swedenborg, and Thomas Erskine, and Edward Irving, that we introduce this notice of Mr Maurice's aberrations, but to call attention to the manner in which his system sweeps away all literality from the prophetic word. Our anti-millennarian friends left us some bits of literality in prophecy, such as the judgment-day; but Mr Maurice brushes out all that they had spared. How closely allied is anti-millennarianism with all that is extravagant and unsound!

He writes of resurrection very much as anti-millennarians do of the millennarian system. They say "it is absurd and impossible." So does Mr M. of resurrection:—

"If we reject this temptation—because Romanists have fallen into it, and we think it must therefore be shunned—we shall take our own Protestant way of asserting the sanctity of relics, by maintaining that at a certain day they will all be gathered together, and that the very body to which they once belonged will be reconstructed out of them. That immense demand is made upon our faith—a demand in comparison of which all notions of cures wrought at tombs fade into nothing—by divines who would yet shrink instinctively from saying that what they call a living body here, *is* composed of a mere congeries of particles,—who would denounce any man as a materialist if he did say that."—(Pp. 167, 168.)

"We should not dare, I think, any longer to make the corrupt, degrading, shameful accidents which necessarily belong to that body in each one of us, because we have sinned, the rule by which we judge of it here: how much less should we suppose these to be the elements out of which its high, and restored, and spiritual estate can ever be fashioned?"—(P. 169.)

Thus, again, he writes of what he calls the "archangel's trumpet," though Scripture speaks only of "the *voice* of the archangel" (1 Thess. iv. 16), not of his *trumpet*:—

"If you ask whether St Paul meant that there would sound in his own day an archangel's trumpet, which would call the nations—his own first—into God's judgment, and that a mighty change in the condition of them all, the beginning of what may be rightly called a new world, would follow upon that judgment, I should answer, 'Undoubtedly I think so; I can put no other construction upon his language; and I can put no other construction upon the facts of history, except that they fulfilled his language.' But if you ask, further, how he connected this with the condition of each individual man, who might or might not be alive at that crisis in the world's history, I should say, 'Since he held that in Adam all die, and that in Christ all are made alive, he of

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necessity believed also that a day was at hand for every man, a day of revelation and discovery, a day which should shew him what life was, and what death was; what his own true condition, what his false condition was. And everything which warned a man that such a day was at hand, which roused him to seek for light, and to fly from darkness, was a note of the archangel's trumpet; a voice bidding him awake, that Christ, the Lord of his spirit, might give him light. And in a moment, in the twinkling of an eye, by a fit of apoplexy, by the dagger of an assassin, the vesture of mortality which hides that light from it might drop off from him, and he might be changed. What had merely sounded to him here as some common earthly note of preparation for death, would then be recognised as the archangel's trumpet calling him to account, asking him whether the light that had been vouchsafed to him, whilst shadows of darkness were still about him, had been faithfully used, or whether he had loved darkness rather than light, because his deeds were evil?

"In both these anticipations,—if they are, or can be separated,—I accept St Paul and the other Scriptures as a guide respecting the condition of us who are living in this later period of the world. I look for a judgment of nations and churches to wind up our age, as he looked for one to wind up his age. I believe the trumpet of the archangel has been sounding in every century of the modern world, that it is sounding now, and will sound more clearly before the end comes."—(Pp. 175, 176.)

Thus he writes of judgment and of the Lord's coming:—

"If I read the words, *From thence he shall come*, following immediately upon the account of an ascension into heaven, which is described as a great triumph for him and for mankind, I do not think my first notion would be that they implied that he would descend from that state—that he would assume again the conditions and limitations of the one which he had left. The favourable scriptural analogy of the sun coming forth out of his bridal chamber, after the dark night, would present itself as, at all events, much more obvious."—(Pp. 299, 300.)

"The 'coming' of the Apostles' Creed, and the 'coming again' of the Nicene Creed, must both indicate, if we derive our interpretation of them from the Scriptures, not that Christ will resume earthly conditions, or will take a throne in some part of this earth, but that he will be manifested as he is.—(P. 302.)

"'For we must all'—not appear—but 'be made manifest before the tribunal of Christ.' A time must come when it will be clearly discovered to all men what their state was while they were pilgrims in this world; that they were in a spiritual relation just as much as they were in relation to those visible things of which their senses took cognizance. That which has been hidden will be made known; the darkness will no longer be able to quench the light which has been shining in the midst of it, and seeking to penetrate it; each man will be revealed as that which he actually is, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.

"This language is, I think, strictly and beautifully consistent with all that the Apostle has taught us of Christ as the Redeemer and Justifier—with the whole purpose and method of his gospel. But it certainly suggests to us the thought, that the tribunal of Christ is one which is not to be set up for the first time in some distant day, amidst earthly pomp and ceremonial, but that it is one before which we, in our own inmost being, are standing now, and that the time will come when we shall know that it is so, and when all which has concealed the Judge from us will be taken away."—(Pp. 298, 299.)

"I believe that Christ came into the world expressly to reveal the

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kingdom of heaven, and to bring us into it. He and his apostles speak of it as the kingdom of righteousness, peace, joy in the Holy Ghost. They present righteousness, love, truth, to us as substantial realities, as the nature of the living and eternal God; manifested in the only-begotten Son; inherited by all who claim to be made in his image. And since they reveal heaven to us, they of necessity make known hell also. The want of righteousness, truth, love, the state which is contrary to these, is and must be hell."—(P. 182.)

The Revealed Economy of Heaven and Earth. London: Bosworth. 1852.

THE title of this book is quite a misnomer. It does not allude to *revelation* at all. It does not, so far as we can remember, quote one text of Scripture. It is man's idea of what God's world ought to be. The author has a fatal facility and fluency of language. It misleads him, and it may mislead others, into the belief that he really has something to say.

The British Messenger. Stirling, 1853.

THIS is a cheap monthly periodical of great value. It is fervent in its tone, as well as scriptural in its statements and appeals. It is admirably fitted for general circulation.

Our Great High Priest; or, the Sacerdotal Character of Christ Contemplated. By JOHN COX. Second Edition. Ward & Co. 1853.

THIS second edition of a most amiable and edifying work, we commend very cordially to our readers. Like Mr Cox's other works, it never loses sight either of "the sufferings of Christ, or of the glory which shall be revealed."

Village Sermons. By the REV. F. W. COLENSO, D.D. Cambridge, 1853.

IN the year 1828 Edward Irving published three volumes. The first consisted of Discourses on the Incarnation, maintaining specially that Christ took sinful flesh. In one of these we find the following passage: "As the whole earth stood in Adam's body represented, with the fate of Adam's body implicated, in it to stand and fall and be redeemed; so likewise *the whole substance of organised flesh and blood, living and dead, and to live,* stood represented in the body of Christ, which the Holy Spirit had formed from the Virgin's substance." Again, "Thus do you behold in the resurrection the reconciliation or *at-one-ment* accomplished between God and man in the person of the Lord Jesus Christ, *through the union of the Godhead* to fallen humanity." In his lectures on the Revelation, some years afterwards, we find such a sentence as

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the following: "As all strife and war began in Adam's separation from God, *so in Adamhood's union with God*, is peace on earth bestowed" (p. 1239). There are many similar expressions throughout his writings, proclaiming the doctrine of reconciliation, not by blood and death, but by *incarnation*. In these passages we find the germ of Mr Maurice's main idea, and we may say of Dr Colenso's also, for thus he addresses Mr Maurice, "You have instructed us how to realise the great fact that as in Adam all died, so also in Christ have all been made alive—that we are not purely what we are by nature—fallen, miserable, guilty creatures, children of wrath—but raised again in Christ by a second spiritual birth, of which the sign and seal is given to us in our baptism, wherein we were adopted as the sons of God, and made the children of his grace." Here a passage of Scripture which relates solely to the "resurrection of the just" is applied to that of the race; nay, more, it is transformed into the *past* tense, in order to suit the writer's views. If we remember right, Mr Irving quotes this very text, only he does not venture to make *past* what the Holy Spirit represents as *future*.

A Short Memoir of the Rev. R. A. Suckling, M.A. By the Rev. Isaac Williams, B.D. London: Masters. 1853.

This is the second edition of the Life of a Tractarian minister. In the first edition some sermons were given; but these have been wisely withheld from the second, seeing in the interval it had been discovered that Mr Suckling was in the habit of preaching other men's sermons, and that, at least, *four* in the volume, published as his by Mr Williams, were not his own! Two out of these four were Mr M'Cheyne's, with the evangelical expressions altered! This humiliating fact is made yet more humiliating by the following attempt at an explanation made in the Preface to the present edition:—"He has since learned that four out of the number were, *in a great measure* [word for word, except as expressions are altered or diluted] derived from printed sources; one from Bishop Horne, another from Archdeacon Manning, and *two from a minister of the Free Kirk in Scotland.* Yet, notwithstanding this, they have been so selected by him as expressive of his own mind, and appear to have been so adapted by him, and interspersed with passages unmistakably his own, as not materially to lessen what was stated of them as evidences of his character and ministerial progress. They speak himself. . . . . It seems not to have been Mr Suckling's custom ever to have transcribed entirely the sermons of another, but not unfrequently to have altered them for his own use. *It has been, indeed, suggested that the only ones which he has not destroyed may be of this kind, and retained by him as such, while his own were not.*"!! The whole transaction is an improper one, and not very creditable either to the dead or to the living actors in it. Has Puseyism to be indebted to Mr M'Cheyne, or must her priests steal their very sermons from a body to which they will not accord the name of Church?

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Extracts.

The Chiliasm of the Early Church.

"There is not extant, either the writing, name, or memory of any person that contested this doctrine in the first or second century;—I say, that called in question this millennary doctrine, proposed after a Christian manner, unless such heretics as denied the divine authority of the Apocalypse."—*Burnet's Theory of the Earth.*

"All the primitive orthodox Christians, according to the sayings of the apostles, and the promises of the prophets, expected a new heaven and a new earth, to be restored, at the Second Coming of the Messiah, to that state of felicity which flourished before the fall of Adam. And this felicity, most made to consist, not only in spiritual blessing, but also in temporal, being persuaded that then the soil of the earth would be free from the curse pronounced on it on account of Adam's sin, and would produce, without human labour, an abundance of everything. Such, likewise, was the opinion of the ancient Jews.—*Grabe's Spicilegium Patrum.*

"Long before this controversy, an opinion had prevailed that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world. This opinion had hitherto (middle of third century) met with no opposition, and now its credit began to decline, principally through the influence of Origen, who opposed it with the greatest warmth, *because it was incompatible with* some of his favourite sentiments."—*Mosheim.*

"The ancient and popular doctrine of the millennium was intimately connected with the Second Coming of Christ. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not have been universally received, it appears to have been the reigning sentiment of the orthodox believers; and it seems so well adapted to the desire and apprehension of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith."—*Gibbon's Roman Empire.*

Prepare.

"All things have been predicted; all things are manifested; the gospel goes through the whole world; the toil of the human race in our day bears witness; all things are fulfilled which have been prophesied in Scripture. As all up to this day has come to pass, so, what remains shall come to pass. Let us fear the day of judgment. The Lord is about to come. He who came as the Lowly One, shall come as the

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Exalted One. He who came to be judged, shall come to judge. Let us own the Lowly One, that we may not dread the Exalted One. Let us embrace the Lowly One, that we may long for the Exalted One. For to those that long for him shall he come in grace. They long for him who have held fast the faith of him, and done his commandments; for, however unwilling we may be, he will come. Willing or unwilling, he will come."—*Augustine on Psalm* lxvii.

"*Behold, I come quickly*" (Rev. xxii. 20, 21).

"As when he ascended into heaven after his resurrection, he parted, with a promise of his gracious presence, so here he parts with a promise of his speedy return. If any say, Where is the promise of his coming, since so many ages are past since this was written? let them know, he is not slack to his people, but longsuffering to his enemies. His coming will be sooner than they are aware—sooner than they are prepared—sooner than they desire. And to his people it will be seasonable. The vision is for an appointed time, and will not tarry—*he will come quickly.* Let this word be always sounding in our ear, and let us give all diligence, that we may be found of him in peace, without spot, and blameless. There, also, is the Church's hearty echo to Christ's promise, declaring firm belief of it—'Amen,' so it is, so it shall be,—expressing her hearty desire of it: 'Even so come, Lord Jesus; make haste, my beloved, and be thou like a roe, or like a young hart on the mountains of spices.' Thus beats the pulse of the Church; thus breathes that gracious Spirit who actuates and informs the mystical body of Christ; and we should never be satisfied till we find such a spirit breathing in us, and causing us to look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Come, Lord Jesus, put an end to this state of sin, sorrow, and temptation."—*Matthew Henry's Commentary.*

"*Till the Day Dawn*" (Song ii. 17).

"That is, the marriage day; in Hebrew, called 'day,' by way of excellence. To say the truth, it is a day, and called 'the day of Christ,' 'the day of redemption.' It is called so for these causes,—1st, It is the day when Christ is perfect in his members. Now, Christ's body is mangled, arms, and legs, and hands, in sundry places; some not born, some born, but in the devil's service; some rotting in the earth, some cast into the sea: Christ is bleeding in his members. 2d, That day Christ shall give in his accounts. As Chief Shepherd, he shall make an account of all his lambs, and tell his Father, 'These be all my silly sheep; they have win away with their lives. I went through woods and waters, and briers and thorns, to gather them in, and my feet were pricked, and my hands and my side pierced ere I could get a grip of them.

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But now, here they are!' Judge ye, if ye will not have a blythe heart to hear Christ and his Father count together, when ye shall be all standing under the broad scarlet robe of Christ's righteousness, and so many glorified angels looking on! 3d, Every soldier shall that day shew his wounds to his Lord, saying, 'Lord, I have lost this and this for thee.' And God shall take us to his chamber of presence—all glorious tapestry there!

"'*And the shadows shall flee away.*' This life is all night, because of the darkness of our mind. We see but the portrait of the kingdom in the glass of the Word and sacraments. But when that day dawns, we shall see him face to face.

"Cry ye to him, 'Come,' for he cries to you, 'Come;' and thus ye will meet."—*Sam. Rutherford in a Sermon, "Christ and the Dove's Heavenly Salutations," preached at Anwoth,* 1630.

A Saint's Longings.

"For I that am within this tabernacle do often groan and sigh within myself, being oftentimes burdened; not that I would be unclothed, but clothed upon; that mortality might be swallowed up of life. I long to eat of that tree which is planted in the midst of the paradise of God, and to drink of the pure river, clear as crystal, that runs through the streets of the New Jerusalem."—*John Welsh,* A.D. 1606.

Anticipations of the Heavenly City.

"What is there under the old vault of the heavens, and in this old worn earth, which is under the bondage of corruption, groaning and travailing in pain, and shooting out the head, looking, waiting, and longing for the redemption of the sons of God—what is there, I say, that should make me desire to remain here? I expect that new heavens, and that new earth, wherein righteousness dwelleth, wherein I shall rest for evermore. I look to get entry into the new Jerusalem, at one of these twelve gates, whereupon are written the names of the twelve tribes of the children of Israel. I know that Christ Jesus hath prepared them for me. Why may I not, then, with boldness in his blood, step into that glory, where my Head and Lord hath gone before me?"—*Ibid.*

Renewal of Creation.

"All glory be unto my God; angels and saints praise ye him! O thou earth, yea, hills and mountains, be glad; you shall not be wearied any more with the burden of corruption, whereunto ye have been subject through the wickedness of mankind. Lift up your heads, and be glad, for a fire shall make you clean from all your corruption and vanity, wherewith for many years you have been infected. Let the bride rejoice, let all the saints rejoice, for the day of the marriage with the

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Bridegroom (even the Lamb of God) is at hand, and his fair white robes shall be given her: she shall be arrayed with the golden vestry and needlework of his manifold graces, that shall be put upon her. He who is her life shall quickly appear, and she shall quickly appear with him in the glory and happiness of a consummate marriage."—*Ibid.*

Resurrection.

"The *ἀνάστασις* of the wicked itself is only a part of the *θάνατος δεύτερος* (Rev. xx. 6, xxi. 8). The scriptural ideas of *θάνατος* and *ζωή* are exceedingly profound and spiritual; and on this characteristic the peculiarity of their use is founded (comp. the remarks on John i. 3). Death has no reference to the annihilation of the substance, which can never take place; consequently the death of the soul does not involve the cessation of its existence; on the contrary, it denotes only the state of the creature in separation from the fountain of life, the Parent Being. The union of the soul with the absolute life alone secures the true *ζωή*, the consummation of which is the *ζωοποίησις τοῦ σώματος*. It is only when the words which the Lord addressed to the Sadducees are viewed as resulting from this train of thought, that they are apprehended in their full signification."—*Olshausen on the Gospel.*

Study of Prophecy.

"'No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.' Here we are commanded, in our prophetic inquiries, to bear in mind that no prophecy is of any private, that is, solitary, or isolated interpretation. We must compare one passage of the prophetic Scriptures with another, in order that we may obtain a correct, and at the same time, a more enlarged and comprehensive view of the predicted future. Each prediction is part of a great system of prophecy, and must therefore be viewed, not privately or alone, but in connexion with other predictions of a similar kind. Had the numberless predictions which are inwoven at different places in the Book of Revelation been merely the utterances of men, they would not have exhibited such evidences of intimate concatenation or systematic development,—there would have been found among them irreconcilable discrepancy, as well as much that was loose and disjointed. 'But holy men of God spake as they were moved by the Holy Ghost.' Therefore, whatever appearances may be presented by the word of prophecy, of incoherence, isolation, and want of unity, —it is most certain that everything, even to the most minute particulars, is arranged with consummate skill, so as to produce one harmonious, though complicated, scheme of prophecy. Minute observation will enable us to discover in every prophetic passage some articulation or point of attachment, which joins it, either directly or indirectly, to

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every other collateral prediction in the inspired Word. To facilitate inquiry, and to ascertain the truth, we must endeavour to find out the articulations referred to, and so, going from passage to passage, draw from each the new information which it communicates on the common subject.

"The principle thus laid down for our observance is, in relation to prophetic study, nothing else than what, in relation to other departments of knowledge, is known as the leading or characteristic principle of the Baconian Philosophy. It demands an induction of facts, or extended basis of observation, in order that general truth may be satisfactorily ascertained. Seeing that the analogy which subsists between the Word of God and the work of God is so close, why should not the same method of investigation be adopted in reference to the former, as has been so successfully employed in reference to the latter? If you come to the study of nature with an hypothesis already conceived, you will endeavour to accommodate facts to your hypothesis, not your hypothesis to facts; and, consequently, you will remain as ignorant of the true laws of nature as you were at first. So, too, in the study of prophecy; if your belief be not based on a comparative view of collateral predictions, but brought with you at the outset of your inquiries, you will occupy your time, not in humbly learning the truth of God, but in endeavouring, by elaborate argumentations, to adapt in turn every prediction to your antecedent belief. To examine prophecy in connexion with preconceived views, is a very different thing from examining one prophecy in the light of another. Let the latter examination be conducted with becoming diffidence and subjection of mind to the authority of Scripture,—and the result will be the discovery of truth, which, though it may seem to the ignorant or prejudiced highly improbable, or even positively absurd, is truth notwithstanding, and will, in due time, be most certainly realised."—*Hewitson.*

Bitterness of the Dead Sea.

"We have a favourable opportunity of testing the quality of the water of the Dead Sea at this particular spot, and we are too conscientious not to take advantage of it. One of our Bedouins goes to fill two bottles as a sample. I scarcely believe the world produces any water more abominably offensive, although clear and limpid in appearance. At first it seems to have the taste of ordinary salt water; but in less than a second it acts with such nauseous effect upon the lips, the tongue, and the palate, that your stomach instantly rejects it with insufferable disgust. It seems to be a compound of salt, coloquintida, and oil, with the additional property of inflicting an acute sensation of burning. In vain you clear your mouth of this horrible liquid; it acts so violently on the mucous system that the taste remains for many minutes, causing, at the same time, a painful contraction of the throat."
—*De Saulcy.*

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The Wolf Dwelling with the Lamb.

"Though commentators seem to take it for granted that 'the wolf dwelling with the lamb,' &c., is a common figure for the union of men of fierce passions, &c., they give no parallel example. We are not aware of any similar picture. The figure which is evidently floating in their minds is one quite different. It is not that the wolf dwells with the lamb, but that *the wolf becomes a lamb.* This we admit to be a common figure of speech. The other we deny to be so. An instance of this we give in the words of the old Latin hymn upon the conversion of Saul, beginning,

'Pastore percusso, minas
Spirabat et cædes lupus,' &c.

In which, in the fifth stanza, the figure and the words are employed.

'Ex hoste miles, ex lupo
Agnus.'

And in that other Latin hymn upon the same subject, of which we cite the third stanza, which has been thus translated or paraphrased:—

'He who, fill'd with threatenings, sped
Chains and death preparing;
By a gentle hand is led
With a child-like bearing.
Like a raging wolf he came,
But he goes a gentle lamb.'"

The Advent before the Millennium.

"The Church is warned to give heed to the signs of the Lord's advent. Can there be any sign more clear, more definite, more universally intelligible, than the millennium itself, if it is to precede the advent? How, then, is it that it finds no place when these signs are enumerated by our Lord?

"Again, the creation must continue 'groaning and travailing in pain' until the 'manifestation of the sons of God.' Nay, even the Church—'those who have the first-fruits of the Spirit'—must continue to groan until the 'adoption, to wit, the redemption of the body'—(Rom. viii. 19–23). The resurrection shall be the term of their misery. But there can be no millennium while the Church and creation are groaning and in misery: indeed, the millennial restoration of paradisaic felicity is a favourite theme of Old Testament prophecy. And no millennium, therefore, is to be looked for until the resurrection and second coming of the Lord.

"Yet again, the rule of Antichrist must continue until the second advent of Christ. I have already fully considered the passage in 2 Thessalonians, which declares that the Man of Sin shall be destroyed by the breath of his mouth and the brightness of his coming. No other meaning can be fairly put upon these words than the personal coming of Christ. And therefore, as there can be no millennium while Antichrist continues to hold his sway, we need look for none until Christ comes the second time."—*Rev. W. Wood.*

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The Church's Hope.

"The Church has waited long; but her waiting is not in vain. Yet a little while, and her hope shall be realised—her Lord will come to deliver her from all her enemies. Her dark night is drawing to a close, and the dawn of her glorious day is at hand. On the skirts of the dark cloud which is hanging, pregnant with disaster and ruin, over the ungodly nations, she may discern the streaks of dawn. Amidst the thunders which are rolling in the political firmament, she may hear, nearer and nearer, the footsteps of her Anointed King. Tossed in her frail bark upon the billows of this stormy sea, she may see the form of One walking upon the waters, and may hear His 'still small voice' saying, 'It is I; be not afraid.' If she know what is the hope of her calling, she will lift up her head amidst the growing troubles, for her redemption draweth nigh."—*Hewitson.*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

Dear Sir,—At p. 168 of your last volume, the writer holds that the word "sprinkle," in Is. lii. 15, ought to be translated "startle," as a person is made to start by water being suddenly cast upon them. So far as I remember, Bishops Chandler and Stock are the only interpreters that adopt this sense. Lexicons and commentators are all against it, nor is there one passage in Scripture that gives the slightest countenance to it. The Hebrew word occurs twenty-four times in Scripture, and the sense of sprinkling, in all the other passages at least, is undeniable. I give some specimens: Lev. vi. 27, "When there is *sprinkled* of the blood thereof upon any garment, thou shalt wash that whereon it was *sprinkled.*" Ex. xxix. 21, "Thou shalt take of the blood that is upon the altar, and *sprinkle* it upon Aaron." Num. viii. 7, "*Sprinkle* water of purifying upon them."

The word must mean sprinkle. But, then, it is as obvious that it cannot mean, as our translation implies, "Messiah shall sprinkle many nations"—say, with water or with blood; for in that case it would have been, "He shall sprinkle water or blood upon the nations." If your readers will consult the original, or any Lexicon, they will find that such is the case.

A simple alteration in the punctuation seems to me all that is required. The words, "at him," which, in our translation, are at the end of a clause, are, in the Hebrew, at the beginning, and ought to be connected with the previous one, and translated, not "at him," but more simply, "upon him." The passage should run thus:

> So shall He (Jehovah) sprinkle many nations upon Him (Messiah);
> Kings shall shut their mouths.

The pronoun "He," in this case, would refer to Jehovah, and the event referred to would be "The gathering of the people to Shiloh," the covering Messiah with the nations of the earth as with the drops of dew. See Psalm cx. 3; Isaiah xxvi. 19. I am, &c.,

Criticus.

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To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—I have seen it stated, not indeed in your *Journal*, but elsewhere, that Mr M'Cheyne of Dundee was a millennarian. He was not so. Yet he could not be called an anti-millennarian. He stood somewhat mid-way. He preached frequently, fully, and powerfully, on the coming of the Lord and its nearness. He never preached nor spoke as if he thought there was a whole millennium between him and the advent, but always the opposite. He was much impressed with the idea of its *nearness*, and used to preach and write under that impression. He had some difficulties of his own respecting millennarianism; but he was searching the Scripture to know the mind of God more fully. He had no sympathy with the usual arguments against it, and never hesitated to say, that if these were all the arguments that could be adduced against it, he would become a millennarian. You will find an instance of this at p. 125 of his Life, where there is an extract from his diary to this effect, "The horror of some good people in Glasgow at the millennarian views is very great, *while at the same time their objections appear very weak*."—I am yours, &c.,

ONE WHO KNEW HIM.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—You gave a sketch of De Saulcy's discoveries on the shores of the Dead Sea, in your last. Might it not be as well to give the passage entire as to Gomorrah? It is striking.

"From the head of the Ouad-Goumran, the extensive ruins which we have found on our way bear the name of Kharbet-Goumran or Oumran. Let us begin by pointing out the very strange, if merely fortuitous, analogy between this name and that of the Gomorrah destroyed by fire from Heaven, along with Sodom and the other condemned cities. My own conviction is, without the slightest hesitation, that the ruins called by the Arabs Kharbet-il-Yahoud, Kharbet-Fechkhah, and Kharbet-Goumran, which form a continuous mass, extending, without interruption, over a space of more than six thousand yards, are in reality the ruins of the Scriptural Gomorrah. If this point is disputed—a controversy for which I am fully prepared—I beg my gainsayers will be so obliging as to tell me what city, unless it be one contemporaneous with Gomorrah, if not Gomorrah itself, can have existed on the shore of the Dead Sea, at a more recent period, without its being possible to find the slightest notice of it in either the sacred or profane writings. Until they can give me better information respecting these ruins, which are unquestionably of some importance, since they cover a space no less than a league and a half (about four English miles) in extent, I must resolutely maintain my own opinion, and reply to my opponents—'There are the ruins of Gomorrah; go and verify them on the spot, if you think it possible to maintain a different opinion from that which I now set forth.' The Book of Genesis (chap. x., ver. 19) contains a passage which seems at first sight to contradict the identification I propose, and which, nevertheless, I still maintain; the passage is as follows:—'And the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah, and Zeboim, even unto Lasha.' Unfortunately, the tenor of the verse changes the natural order of the cites of the Pentapolis, such as I firmly believe I have correctly established it; since the town of Gomorrah happens to be here intercalated between Sodom and Admah, whilst Admah is found to be close to Sodom, and, according to my conviction, Gomorrah is situated at the northern point of the Dead Sea, at a distance of five-and-twenty leagues, or seventy-five English miles, from Sodom and Admah.

"But is it not possible to give another explanation of this verse, in con-

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sidering the four names, Sodom and Gomorrah, Admah and Zeboim, as the extreme points of two lines establishing the frontiers of the land of the Canaanites? As it is not in question to limit this land by the shores of the Asphaltic Lake, is it not natural to mention the two cities occupying the extreme points of the land? We have thus a far more intelligible designation, since the line up to which the possessions of the Canaanites extend has no longer any interruption; from Gomorrah to Sidon across the country, from Sidon to Gaza along the Mediterranean, from Gaza to Sodom across the mainland, and from Sodom to Gomorrah along the Dead Sea; then, again, from Admah, that is to say, from a point nearly identical in regard to position with Sodom, up to the Ouad-Zerkah-Mayn. In other words, the race of Canaan, son of Ham, occupied both shores of the Dead Sea, and all the country comprised south of a line starting from Sidon and ending at the northern point, as far as another line starting from Gaza and ending at the southern point of the same sea. I do not insist absolutely on this explanation of a verse so difficult to be commented upon; but I do most absolutely persevere in the identification of the biblical Gomorrah with the enormous ruins to which are still attached the name of Kharbet-Goumran or Oumran."
—I am, yours, &c.,

A Literalist.

Poetry.

NO MORE SEA.

"And there was no more sea" (Rev. xxi. 1).

I.

Summer Ocean, idly washing
  This grey rock on which I lean;
Summer Ocean, broadly flashing
  With thy hues of gold and green;
Gently swelling, wildly dashing
  O'er yon island-studded scene;
Summer Ocean, how I'll miss thee,—
  Miss the thunder of thy roar,
Miss the music of thy ripple,
  Miss thy sorrow-soothing shore,—
Summer Ocean, how I'll miss thee,
  When "the sea shall be no more."
Summer Ocean, how I'll miss thee,
  As along thy strand I range;
Or as here I sit and watch thee
  In thy moods of endless change—
    Mirthful moods of morning gladness,
    Musing moods of sunset sadness;
    When the dying winds caress thee,
    And the sinking sunbeams kiss thee,
    And the crimson cloudlets press thee,
    And all nature seems to bless thee;—
Summer Ocean, how I'll miss thee,—
  Miss the wonders of thy shore,
Miss the magic of thy grandeur,
  When "the sea shall be no more!"

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II.

And yet sometimes in my musings,
When I think of what shall be;
In the day of earth's new glory;
Still I seem to roam by thee.
As if all had not departed,
But the glory linger'd still;
As if all that made thee lovely,
Had remained unchangeable.
Only that which marr'd thy beauty,—
Only *that* had pass'd away,
Sullen wilds of Ocean-moorland,
Bloated features of decay.
Only that dark waste of waters,
Line ne'er fathom'd, eye ne'er scann'd,
Only *that* shall shrink and vanish,—
Yielding back the imprison'd land.
Yielding back earth's fertile hollows,
Long-submerged and hidden plains;
Giving up a thousand valleys,
Of the ancient world's domains.
Leaving still bright azure ranges,
Winding round this rocky tower;
Leaving still yon gem-like island,
Sparkling like an ocean-flower.
Leaving still some placid stretches,
Where the sunbeams bathe at noon,
Leaving still some lake-like reaches,
Mirrors for the silver moon.
Only all of gloom and horror,
Idle wastes of endless brine,
Haunts of darkness, storm and danger,—
These shall be no longer thine.
Backward ebbing, wave and ripple,
Wondrous scenes shall then disclose;
And, like earth's, the wastes of ocean
Then shall blossom as the rose.

NOTICE TO CORRESPONDENTS.

We do not undertake to return the papers which we do not insert: this would involve a great deal of trouble and expense.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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Art. I.—BABEL AND BABYLON.

From the age of Nimrod downwards, to the very day of the Lord's appearing, there is mention made of Babel or Babylon. Both history and prophecy are full of references to it. Prophet after prophet speaks of it, describing its evil, and denouncing woe against it. It seems specially recognised as Satan's seat; the centre of all evil developments and malignant influences, and enmity to God and his people.*

The interest that gathers round Babylon is the solemn and sad interest one has in witnessing the progress of sin, and the unfolding of man's nature as utterly set against God. Having heard from the beginning of the serpent's seed, and knowing how important a part it was to occupy in this world's history, we look on with awe and terror as we see Babylon rising before us, reaching such a lofty height of grandeur, maintaining its name and character for so many generations, and at last sinking into the mighty depths, under the weight of the angelic millstone.

Not that God gave up Babylon wholly to evil and idolatry, or left himself without a witness. In the first age there was in all likelihood Noah, or some of the godly of that age, who

* "Inter Babylonem et Hierusalem nulla pax est, sed guerra continua. Habet unaquæque civitas regem suum. Rex Hierusalem Christus Dominus est, rex Babylonis Diabolus."—*Bernard de pugna Spirituali.* Sermo II.

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testified for God in the midst of gathering apostasy. In the succeeding age the calling out of Abraham was God's protest against Chaldean idolatry, and his voice of warning to Babylon. From the time of the captivity of Judah by Nebuchadnezzar, there was a yet more decided and prolonged work of God's Spirit in that land, of which Jeremiah, Ezekiel, Daniel, and the men of the captivity, were the instruments. And, no doubt, during that period many a soul was gathered in, and God glorified in Babylon in a way such as never before had been done in that idolatrous city.* For God had a twofold object in the captivity of his people. He had a purpose of grace as well as of judgment—grace to Babylon, and judgment upon Israel. It seems to have been the day of Babylon's visitation, when God took out of her a people to himself just before her ruin (Is. xlvii. 7).

But the main feature of Babylon and her history is *evil,* not *good,* though God in his love did visit even her, and drew out of her a chosen people. In Babylon we have the maturing and unfolding of the *natural* man in all his genuine characteristics, of greater or lesser deformity. Let us make a survey of some of these, and learn from them God's judgment upon the natural man, even in its mightiest and most magnificent estate.†

1. *Babylon is the city of man's ambition.*—In its first erection, and after-history, we see man listening to the tempter's old suggestion, "Ye shall be as gods." To occupy a lofty place on the earth—to achieve a mighty name—to rise into honour—

* How touching are these words addressed to her, "We would have healed Babylon, but she is not healed!" (Jer. li. 9).

† With the ancient fathers Babylon was synonymous with "the world," and Jerusalem with "the Church." The reader will find allusions to this in many of their works, and especially to the significance of the two names, the one meaning "confusion," the other "the vision of peace." Jerome has a few references to this (Works, vol. v. pp. 568, 569; vol. vii. 172); but Augustine is full of them. This is the great idea running through his work on the "City of God;" and in almost every treatise of his we find some reference to this. Round Babylon all his ideas of sin and evil, and confusion and death, seemed to revolve; while in Jerusalem all his thoughts of peace and holiness, and spirituality, and life, and glory, seem to centre. See his "City of God," in which he shews how Babylon really began with Cain, and Jerusalem with Abel or Seth (Book xv. ch. 17, 18); and see such passages as his introduction to Psalm lxv., where he brings the idea more fully out. See Hilary on Psalm cxxxvii., and Bernard in several of his sermons and epistles. It is curious to notice how chary Romish writers, about and after the Reformation, are in speaking of such points, and making use of such names. They avoid as much as possible the very word Babylon. The success with which pre-reformers, as well as reformers, wielded that terrible name against Rome, made Romish writers shrink from it as from a sort of mystical mirror, in which, in spite of themselves, they could not help beholding the likeness of their Church.

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to be known in all after generations, and to spread his fame abroad in all the earth—this is his desire. This city is the expression of his high thoughts and aspirations. He wants to be something. He is not satisfied with being nothing, or with being unknown. He will put forth every effort to prevent such a dreaded calamity. Is not this, universally, one of the world's chief features? Ambition! Has not this been one of the hindrances that has stood between it and God? The desire of being something! How it unfits us for listening to the proposals of God's love, or taking salvation freely at his hands!

> "Cromwell, I charge thee fling away *ambition;*
> By this sin fell the angels; how can man,
> The image of his Maker, hope to win by 't?"

2. *It is the city of man's pride.*—It is pride that is written on its walls and gates. It is more than ambition. Ambition is the *desire* to be something; pride is the feeling that we are something. Of this, Babylon is the expression and the symbol. In its first head, Nimrod, we see it, and in its later ones, such as Nebuchadnezzar, we see it still more. This pride we see in Moab,—"We have heard of the pride of Moab, even of his pride and of his haughtiness" (Is. xvi. 6; Jer. xlviii. 29). We find it in Samaria—"Woe to the crown of *pride*, the drunkards of Ephraim!" (Is. xxviii. 1). We find it in Edom,—"The *pride* of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground?" (Obad. iii.) But it is specially in connexion with Babylon that we find it so awfully displayed. It was this pride that brought Nebuchadnezzar from his throne, and drove him out seven years among the beasts; for scarce had he uttered the words of pride, "Is not this great Babylon that I have built for the house of the kingdom, by the might of my power for the honour of my majesty?" (Dan. iv. 30), than there fell a voice from heaven, "The kingdom is departed from thee." Not long before her downfall was she thus addressed by God, "Behold I am against thee, O thou *most proud*, saith the Lord of hosts; and the *most proud* shall stumble and fall, and none shall raise him up" (Jer. l. 31, 32). And as pride was the characteristic of the ancient Babylon, so is it still more the characteristic of Babylon the great. As ancient Babylon in her pride had said, "I shall be a lady for ever" (Is. xlvii. 7), nay, called herself "the lady of kingdoms" (ver. 5), so is the greater city of the last days represented as saying, "I sit as a queen, and am no widow, and shall see no sorrow" (Rev. xviii. 7). *Pride*, from first to

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last, has been found in the city of confusion. Her foundations have been laid in pride; by pride have her walls and towers been builded; pride shall be her ruin in the last days, when, exalting herself to the very height of self-elevation, she shall find how truly a haughty spirit goeth before a fall; for in one hour shall her judgment come. As the embodiment of Antichristian principles, she is set forth as the contrast of Him who was "meek and lowly."

3. *It is the city of man's selfishness.*—It was built for man's own purposes and interests. Its intention was to set himself on high, to get a name to himself, and to prevent a breaking up and scattering, that would reduce him to so many units, instead of forming one vast imposing mass, fitted by its very solidity and compactness to carry out more successfully his own selfish ends. Self-seeking, self-pleasing, self-confidence, have been features of Babylon's character from the first. She cared for herself, she sought her own interests, she prosecuted her own ends, heedless of all others. And of Babylon the great we find it said, "she hath *glorified herself* and lived deliciously" (Rev. xviii.), just as her predecessor had been called by God for this very reason "tender and delicate" (Is. xlvii. 18). As in all ages, the true representative of Antichristian wickedness, she stands before us as the very opposite of Him who "pleased not himself," and the foe of that charity which "seeketh not her own."

4. *She is the city of man's rebelliousness.*—Her foundations were laid by Nimrod "the rebel," and his spirit has, by Satan, been transfused throughout all her history and actings. Her aims and schemes have been all rebellious. She was begun in order to frustrate God's purpose of dividing and peopling the earth in his own way; and she has gone on upon the same rebellious principle, setting aside all plans, save her own, and acting without reference to God in anything. One of its names was "the land of Merathaim," which is, being interpreted, "the land of rebels," and as such it is that God addressed it (Jer. l. 21). Several times is rebellion, no doubt, charged against Jerusalem; but there were only occasional exhibitions in opposition to the principles which she professed; but in the case of Babylon, rebellion and disobedience were the great features that marked her whole history, and were embodied in her principles. "She hath been proud against the Lord, against the Holy One of Israel" (Jer. l. 29), is the charge which Jehovah brings against her; for in her rebellion she had said, "I will ascend into heaven, and set my throne above the stars of God" (Is. xiv.) She refused to be a servant or vas-

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sal even to the King of kings. How unlike Him who came as the servant, the obedient one, the doer of the Father's will!

5. *She is the city of man's defiance of God.*—It is not mere rebellion that she exemplifies; but something more terrible and daring—the very excess and extremity of rebellion—open defiance of God. Nimrod, the mighty hunter before the Lord, was one of those bold defiers of God and of his purpose. Nebuchadnezzar, when he set up the great image, exemplified the same spirit. Belshazzar, when he called for the vessels of the house of God to drink his wine out of, indicated the same defiance. And the description which the prophets give of Babylon, generally, is such as to imply the same. "Lucifer, son of the morning," is the name by which she is addressed; Lucifer fallen from heaven in his attempts to assail the throne of God. "I will ascend above the heights of the clouds; I will be like the Most High" (Is. xiv. 14). Nay more, using the very words which Jehovah himself employs in reference to himself, she says, "I am, and there is none else beside me" (Is. xlvii. 10). Such is the position of defiance which Babylon has all along assumed, setting herself against God, defying his judgments, proclaiming herself beyond the reach of "sorrow" (I shall see no sorrow), changing his laws, frustrating his designs, exalting herself above Jehovah and his throne. It is this seat of defiant eminence that she maintains for so many ages (both ancient Babylon and her successor, the mother of harlots), and it is from this that she is to be hurled down in the great day of the wrath of God (Jer. li. 52, 53). Thus, as all along, Antichrist's true representative and likeness, she seats herself in the temple of God, claiming divine worship and submission from earth and its nations; and thus, as such, she presents the most fearful contrast to Him whose will was the Father's will, who could say, "Not my will but thine be done;" "Even so, Father, for so it seemed good in thy sight." "Who is the Almighty, that I should serve him?" is Babylon's motto; "Whom have I in heaven but thee?" is the motto of those who, having left Babylon, are on their way to Jerusalem, from their love to Jerusalem's King.

6. *It is the city of man's enmity to the saints.*—We find in Babylon Israel's great enemy, besieging her cities, persecuting her people, carrying captive her nation. Jeremiah addresses it thus—"O ye destroyers of mine heritage" (l. 11); and again —"Take vengeance on her; as she hath done, do unto her" (l. 15). Again—"This Nebuchadnezzar, King of Babylon, hath broken his (Israel's) bones" (l. 17). See also l. 33; li. 24, 25, 34, 49. This enmity to Israel we find, not in one age, but con-

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tinuously. It was persevering enmity; it was fierce and bitter; it was enmity which sought Israel's destruction. It was enmity which spoiled her temple, destroyed her cities, enslaved her people. With what touching, yet terrible vividness, is this described in the 137th Psalm! And how joyful is the exultation of the prophet over the downfall of her that had so spoiled his nation! See Isaiah xix. 3–6; xxi. 9, 10. Still more fearfully does this enmity come forth in later days towards the saints of the Most High, under the successor of the ancient city, Babylon the great. It is blood that is found in her skirts. In the case of Israel there had been little of this bloodshedding by Babylon. It had been imprisonment, captivity, degradation, but not much of bloodshedding. But it is *blood* that is found on the skirts of the later city. The blood of prophets and apostles, and of all that had been slain upon the earth (Rev. xvii. 6; xviii. 24). Such is one of the special characteristics of this mysterious city. The inscription on her forehead is, "Enemy of the Saints." She is the true representative of the serpent's seed, and in her, Satan has got awful vent to his enmity against the woman's seed. She stands before us like Cain, the hater and murderer of his brother; the image of Antichrist, who is the great hater of the saints of the Most High; and, in this respect, the contrast of that Jerusalem, which is the city of the saints, and the contrast of *Him* whose love to the saints led him to give his own life for theirs.

7. *It was the city of man's idolatry* (Jer. l. 2).—The idolatry of Chaldea began with the worship of the heavenly orbs, but it ended in the worship of graven images. That which has been deemed a more refined and elevated kind of superstition, in the process of ages sank down into the basest forms of ignorant idolatry. It is said that, when Babylon was taken, the idols amounted to several thousand; and it is remarkable that, in the recent excavations of that region, not only have the catalogues of the kings been found, but of their gods, and already have the names of 500 idols been deciphered. Nothing can paint this more strikingly than the description of the prophet Isaiah (xlvi. 1, 2), in which he speaks of the carrying off the idols, and the beasts groaning under the burden. In the description of Herodotus we find the same features of idolatry, and very early in the history of the city, the statues of heathen gods and goddesses were to be found placed upon the tower. Idolatry of every kind seems to have been carried to perfection in Babylon. In like manner we find Babylon the great charged with spiritual fornication, which, in the language of Scripture, means idolatry. Idolatry of the

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very worst kind is that which is found in her. She is the great seat and centre of the world's idolatry (Rev. xviii. 3). Thus has Babylon bowed down to Satan; for, as the apostle tells us, the Gentile worship was the worship of devils (1 Cor. x. 20); nay, we may say that the world, in the person of Babylon, has bowed down to him. He has offered Babylon the kingdoms of the world and their glory. She accepted the gift, and bowed down before the giver—shewing thereby her unlikeness to Him who, when thus tempted, repelled the tempter with "Get thee behind me, Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

8. *It is the city of man's wisdom* (Is. xlvii. 10).—"Thy wisdom and thy knowledge, it hath perverted thee." The varied sciences were studied by a separate order of men, and wonderful progress seems to have been made in all of them. Nowhere did man's intellect seem to flourish more, and to achieve wider and more signal conquests. Learning, art, science, all were exhibited in this marvellous city. It was intellect without God; nay, it was intellect devoted to the service of false gods; but still it was intellect cultivated to the highest pitch, and achieving amazing discoveries in the various fields of science. Nothing can give a better idea of this than the references in Daniel to the wise men of Babylon, and the care taken to rear up the talent of every nation, and to press it into the service of the Babylonish king. We find it so in the case of Daniel and his brethren, and it is in connexion with them that we have statements which give us some glimpses into the wisdom of the great city. See Dan. i. 4; ii. 2–27; iv. 7; v. 7. In Babylon we find not only the lust of the flesh and the lust of the eye gratified to the full, but the lust of the mind. The intellectual greatness of the ancient world reached its very height in Babylon. Egypt did not reach it, nor did Greece or Rome. They still fell behind that wondrous city of man's wisdom,—Satan's cunning imitation of God's Jerusalem, where, under Solomon, such wonders of sanctified intellect were attained to. Yet Babylon's wisdom was, after all, but *man's*. God was not in it. It was the wisdom of this world, not the wisdom of the world to come. It was the wisdom of the natural man—the production of the flesh. It did nothing for the soul of man. It did not sanctify or elevate; rather did it end in unholiness and degradation. It did not draw man to God; nay, it drew him away from God; it was the forerunner, the pioneer of the vilest superstition. Never has the wisdom of this world done ought for the soul of man, neither can it do aught. It puffs up; it realises Satan's promise, "Ye shall be

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as gods!" It is one of Satan's special temptations in these last days, in which he is putting on the disguise of an angel of light. And as in Antichrist we find the wisdom of man embodied, so in Christ do we find the wisdom of God, for "in him are hid all the treasures of wisdom and knowledge."

9. *She is the city of man's riches* (Jer. li. 13).—"Abundant in treasures" is God's description of her; and elsewhere, when speaking of her, he calls her treasures "a golden cup in the Lord's hand" (Jer. li. 7), "treasures of darkness, and hidden riches of secret places" (Is. xlv. 3). And all the accounts left us by heathen writers concur in representing the city as a treasure-house of unbounded wealth, as if she had been the great central repository for all the world's gold and silver. Hence Isaiah calls her the golden city, and she was the golden head of the image. As the consequence of this, covetousness was one of her great sins which God charges against her. Riches increased, and she had set her heart upon them. Thus abundant in treasures also is her successor represented to be (Rev. xviii. 11–17), as if into her were gathered even yet more plentifully and universally the riches of the whole earth; as if Satan, in her, were imitating God's city, rebuilded Jerusalem, of which it is said that the riches of the Gentiles shall be given to her (Is. lxi. 6). All that the world's gold and silver could do for a city has been done for her; yet what avails it? Her riches take to themselves wings and flee away. In one hour they come to nought. They cannot consolidate her, nor postpone the day of her desolation. They cannot buy immortality for her, nor ward off the judgments of Jehovah. She only "heaps treasure together for the last days." The fire will consume it all.

10. *She is the city of man's greatness.*—Ancient Babylon was renowned over all the earth for her greatness. She is called by the prophet "the glory of kingdoms, the beauty of the Chaldees' excellency" (Isaiah xiii. 19), and she is thus addressed—"How art thou fallen from heaven, O Lucifer, son of the morning!" (Isaiah xiv. 12). The symbolic description given by Daniel is, "it was like a lion, and had eagle's wings." And when the prophet utters his astonishment over her fall, he does it in such language as this—"How is the hammer of the whole earth cut asunder and broken!" (Jer. l. 23). Again—"How is Sheshach taken, and how is the praise of the whole earth surprised!" (li. 41). Man's greatness, man's splendour, man's magnificence—these are the things which Babylon exhibits. She represents the flesh in its best and mightiest estate. She represents our fallen nature and sinful

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world in its most imposing aspects. And, as seen in her, how stately, how commanding does the world seem! What a symbol of human strength are her broad massive walls! What an emblem of dignity is her tall cloud-cleaving tower! What a type of all the world's concentrated beauty and excellence, and lustre and luxury, and attractive grandeur, do we find in her! If there were no heaven, what empire should we choose to be inhabitants of, in preference to this? If there were no New Jerusalem, what city should we select as our abode, for all the comforts and indulgences, and joys of the flesh, but Babylon, "the glory of kingdoms, the beauty of the Chaldees' excellency." Nor does Babylon the great fall behind her Chaldean ancestor. Nay, she outstrips her. The description given of the Babylon of the last days exhibits to us a city, which, for might, and splendour, and every attraction of the flesh, stands wholly unrivalled in the earth. She is pictured as a woman "arrayed in purple and scarlet colour, and decked with gold and precious stones, and pearls" (Rev. xvii. 4). Read the full-length portrait drawn of this city, whose name is emphatically Babylon the Great, and say what city has been like her (Rev. xviii. 9 to the end). Did earth ever present a more attractive spectacle to the carnal eye than this? Was the flesh ever arrayed in such goodly and glorious apparel? Could earth furnish anything more excellent and alluring out of her varied stores? Is not this a specimen of man in his best estate—of the flesh in its most seductive form? And is it not this snare that every unrenewed man is falling into? Is not this the idol before whose shrine the carnal mind is at this moment bowing?

We must belong either to this world or to the world to come—either to Babylon or to Jerusalem—either to Antichrist or to Christ—either to Satan or to God. Flee from the doomed city on which the millstone is preparing to descend. What will its greatness and glory do for you in the day of the Lord? It offers you a city, no doubt—a present city; but this is just one of its marks of belonging to the evil one, for we have no city just now, even as the Master had nowhere to lay his head. We are strangers here. When it offers a city, then say, "Get thee behind me, Satan," and hear God's true message—"Come out and be separate, and touch not the unclean thing;" "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

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Art. II.—SHILOH AND BETHSHEMESH:

A NEGLECTED PROPHECY, AND A MISUNDERSTOOD HISTORY.

So rich in all that honours God, and gladdens man, is the gospel, that there can be no reason why the publishing of it should cease, or why any other instead of it should be proclaimed to man; and hence it is "the *everlasting* gospel." But not so with the types and rites, the ceremonies and shadows, that preceded its full development; these may all be abrogated and disappear. And even so with the places at which shadows of that gospel were exhibited, and glimpses given of the glorious truths which Bethlehem, and Calvary, and Olivet, were to reveal in noonday brightness. The places where these shadows were shewn for a time may be altered or even obliterated, without prejudice to the truth. The scaffolding by which yonder tower was raised, stone by stone, to its commanding height, not only may be, but must be, removed, if the tower is to stand forth in proper majesty and graceful strength.

One of those spots that had much typical significance, and where for several centuries the symbolical tabernacle stood, with its altar and ark, was *Shiloh*. Aben Ezra and others have absurdly enough supposed Jacob in his prophecy to refer to this spot, not to a person. At the same time, whatever be the true meaning of *Shiloh* in Gen. xlix. 10, whether "the *peaceful one*," or, which is much the same thing, "*tranquillity*"—the abstract for the concrete—we have grounds for believing that one special reason why the tabernacle was fixed at *Shiloh*, in the district of Ephraim (whence, perhaps, the "*Ephratah*," or "district of Ephraim," in Psalm cxxxii. 6), was the signification of the name, and its fitness to remind Israel of Jacob's prophetic words. *Shiloh* stood on a gentle height, and there might be seen far off the smoke of the altar, and the white fine linen curtains of the courts, attracting notice and exciting inquiry. Was not this the unfurling of the banner of Him who was to come from Judah? was it not as if here he displayed his ensign to Israel, to gather them and the nations? was it not as if here, at *Shiloh*, he whose name is *Shiloh* beckoned on men to come and see the grounds of rest, and tranquillity, and peace, in that altar and that mercy-seat?

Joshua fixed the Ark there (Josh. xviii. 1), as soon as the land was subdued. Let us suppose two worshippers going up to this spot. They talk of the Lord's design in leading Joshua to

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pitch the tabernacle there. "It is a retired spot, is it not?" says that man of Judah. "Yes," replies his companion of the tribe of Ephraim; "but that is surely well for us who go to worship. We retreat from the highway of the bustling world, and find ourselves calmed into refreshful quiet as we approach the spot." The man of Ephraim expatiates on the pleasantness of the locality, and expresses, somewhat boastfully, his sense of the honour conferred on his tribe by the fixing of the tabernacle there. "But," says the man of Judah, "you and I may boast together. If you have the *place* Shiloh, to our tribe belongs the *person* whose name is Shiloh. It seems to me as if by this double Shiloh, the Lord meant us, who are alike tribes of Israel, to dwell together in unity. The Lord distributes his favours, giving one of us the *place* that proclaims in type rest and peace; and to another of us the prophecy of the *person* who shall bring in all we look for, while every one of us may freely gather together in these courts, and enjoy their rich provision." At this moment a godly Levite appears. He calls their attention to Jacob's prophecy of Shiloh, and then pointing to the tabernacle at Shiloh now in sight, reminds his fellow-worshippers that it is in a true believing apprehension of what yonder altar signifies, and yonder laver, and yonder mercy-seat sprinkled every year on the atonement day with blood, that their present and future peace and rest depend. "Shiloh," says he, "will be Shiloh to us according as we believe in Him who is to come, of whom Jacob prophesied, and who alone it is that can really be the sacrifice that atones for sin, and magnifies the law."

Many a year—from the days of Joshua onward till the times of Eli—Shiloh was the centre point of Israel's thoughts; for there was the *ark of the covenant.* At this day the spot is well known, and called "*Seiloun.*" It is rather lonely, "and yet" (says Mr Anderson, a recent traveller) "it is one of the sweetest and most sequestered spots in Palestine." You turn off the highway "that goeth up from Bethel to Shechem" (Judges xxi. 19), and find yourself on a side-road that seems to be the bed of some former brook. Up this ravine you go for more than a mile, at the end of which the eminences on either side open into a wider space, and you see before you a hill or rising ground, in the midst of higher ones, the spot where stood Shiloh, when it was Jehovah's residence—"his bright sanctuary." There are many springs and a fountain of water near. The eminence, or *tell,* whereon it stood, has a wady running down towards the north on its east and west sides, so that its position was a remarkable one; and inasmuch as it is

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commanded by surrounding hills, we can, without any great stretch of fancy, suppose that often on these eminences pious worshippers sat, as afterwards they would do on the Mount of Olives, and look down on these happy courts of their God and King. Once that blessed spot was like the valley of Megiddo, at the mourning of Hadad-rimmon; for somewhere there the assembled people (*gathered* at the voice of the true *Shiloh*) wept over sin till the region was called "*Bochim.*" Often there did *Hannah* worship, and then *Samuel;* till the dismal hour when the *ark* moved down that ravine on its way to the battle-field, never to return to Shiloh! Up that ravine-like road that turns off from the highway, the messenger came in breathless haste, to tell old Eli that "*the glory was departed.*"

And here it is that we stay to call attention to prophecy. Not that there was any prophecy about this place itself, but it became the sign of a prophecy to be fulfilled regarding another spot. As soon as Israel, in the days of Eli, led on by Hophni and Phinehas, had become superstitiously attached to the ark, resting on its supposed virtue, although they had revolted from the Lord himself, then did the glory of Shiloh disappear. On her death-bed (1 Sam. iv. 21), Phinehas' godly wife, in a prophetic strain, proclaimed "*Ichabod!*" in regard to Israel at large. That "*Ichabod*" might have been specially written on the walls of Shiloh. The ark never returned thither—carried captive by the Philistines, it remained with them a season, to re-appear (as we shall see) at *Bethshemesh*. Meanwhile let us go to Shiloh. Its old priest *Eli* is dead! Its courts are silent and sad, for it is known now that yonder holy of holies has *no ark!* No more will God dwell there, between the cherubims! The glory is departed! The daughters of Shiloh shall no more dance before the Lord there (Judges xxi. 19) at the yearly feast; for the Lord has left the place.

> "He was wroth and greatly abhorred Israel!
> So that he forsook the *tabernacle of Shiloh,*
> The tent which he placed among men."—Ps. lxxviii. 59, 60.

Before and from that date—

> "He refused the tabernacle of Joseph,
> And chose not the tribe of Ephraim,
> But chose the tribe of Judah."—Ps. lxxviii. 67.

Now, this event in Israel's history was a far more marked one than we generally notice. It was quite a crisis in her history. It was the first occasion on which the Lord had ever forsaken a spot which he had chosen. But now he had really

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forsaken his long-favoured place, and would not return. The place remained forsaken-like, probably onward from that date. It is only once noticed in the history of the kings, and then it is on a melancholy occasion, when the wife of Jeroboam visits the prophet Ahijah (1 Kings xiv. 2), who dwelt in the forsaken town, and who announced from it a doom on Jeroboam and his house as stern and severe as had befallen Shiloh itself. It occurs once again in Jeremiah xli. 5; but though inhabited, perhaps as a village, it still bore every mark of desolation, as we shall see when we quote other words of that prophet. In short, *Shiloh* had been a scene of formality, profanity, superstition, and by forsaking it the Lord taught Israel what judgment he would bring on such sins.

The forsaken *Shiloh* was the *Judæa Capta* of those days. To its ruined aspect, Israel was pointed by Jehovah when he wished to warn them of the consequence of will-worship, and of making his house a den of thieves. As we now point to Jerusalem and its temple, so they did in other days point to Shiloh. It would seem that in the days of David, Solomon, Asa, Hezekiah, Josiah, down to the era of the king of Babylon's invasion, *Shiloh* was the standing warning of judgment to which prophets referred. That well-known hill was pointed to, as "*Ichabod.*" The words of Psalm cxxxii. 6, may have this meaning; "*We have heard of it in the region of Ephraim*" —its past history there is well known to us.

We may not be far wrong in describing its desolate aspect by what appears at this day. "The main site" (says Robinson) "consists of the ruins of a comparatively modern village, covering a smaller tell. Among the ruins, on the larger eminence, are many large stones, and some fragments of columns, shewing the place to have been an ancient site. At the southern foot of the tell is a small ruined mosque, standing partly beneath a noble oak-tree." Substitute for the modern village, some few houses of ancient date, and take these large stones as indicating where the tabernacle once stood, and that old oak as waving its boughs over some ancient dwelling of Levites or priests, and you have the scene of desolation that was witnessed by those who turned aside to gaze on the past judgments of the Lord. Many excavated tombs, too, are close by—where, it may be, the bones of Eli rest, and the bones of her who prophetically uttered that remarkable "Ichabod." All these were to be seen in the days of Israel. Wilson tells us of another building whose walls, nearly four feet thick, enclose an area of twenty by fourteen yards; on the lintel, above the door, is the figure of a jar, in the shape of "the pot of manna,"

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as seen in Jewish coins of Simeon the Just. There are circular wreaths of flowers, too, as on the tombs of the kings at Jerusalem; and a friend of ours tells us he has copied from another a very distinct figure of such a trumpet as the Levites are represented as blowing. With a few more such reminiscences of ancient days, let us suppose *Shiloh* visited by godly ones of Israel, in the days when, in awful threatening, Jeremiah thus spoke:—

> " But go now to my *place which was in Shiloh,*
> Where I caused *my name to dwell* at the first,
> And *see what I did unto it*
> On account of the wickedness of my people Israel?
> And now, because ye have done all these works, saith the Lord,
> * * * * * * * *
> Therefore I will do to *the house* which is called by my name,
> In which ye put your trust,
> And *to the place which* I gave to you and to your fathers,
> *As I have done to Shiloh.*"—(Jer. vii. 12-14.)

Or when again, as if standing on Ebal, or on Sinai, he thundered in their ears that heavy curse—

> " And thou shalt say to them, saith the Lord,
> If ye will not hearken unto me, ...
> Then I will make *this house* like *Shiloh,*
> And this city I will make a curse to all the nations of the earth."
> —(Jer. xxvi. 4-6.)

The threatening was well understood. The prophetic woe was uttered in terms that no Israelite could misapprehend. Who did not know desolate Shiloh? The priests, the prophets, and the people were enraged. What! *Solomon's Temple* become like Shiloh! This house of favour and glory in all lands, so exceedingly magnificent, shall the "*Ichabod*" of Phinehas's wife ever be written thereon? They ask him—

> " Why hast thou prophesied in the name of the Lord, saying,
> *This house shall be like Shiloh?*
> And this city be laid waste, without inhabitant."—(xxviii. 29.)

Alas! it was with them as with Israel in Samuel's time. When Samuel (2 Sam. ii. 32) foretold the ruin of Eli's house, it had no effect on the people at large; but it came to pass. And so with the prophetic warnings of Jeremiah. *Jerusalem* did become, and at this day remains, *like Shiloh.* Shiloh once "pointed the prophetic moral," and "adorned" (so to speak) "the tale" of threatened woe; but now, *Jerusalem* has superseded it by the greatness of her desolation. Jerusalem is ruined—her glory departed; she is what Shiloh had long been; and "*The place of Wailing,*" wet with the tears of her

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sons, is one of the few ruins that remain to testify her former greatness.

Instead, however, of forgetting *Shiloh's desolation* in *Jerusalem's*, let us call up both. See! two witnesses remain in Israel's land, to proclaim God's judgments on will-worship, profanity, formality, superstitions. One witness is the first and most famous site of the *Tabernacle;* the other is the renowned site of the *Temple,* which was once "the Almighty's See." The desolate site of the tabernacle once furnished an emphatic illustration of a prophecy that hung over Jerusalem; and that prophecy, though often forgotten in connexion with its example and sign, came to pass. And now, what have we? Jerusalem is to us Gentiles as truly a sign and a prophetic warning as Shiloh was to Jerusalem. Read Romans xi. 18–22,—"Boast not against the branches; but if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well; *because of unbelief* they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

This much for the *neglected prophecy,* of which desolate Shiloh was the sign and seal.

But let us return to Shiloh, and ask yet again about God's dealings there. Did Shiloh fall, and not arise? Did the ark not return? Then, whither did that ark repair? And was there any look towards Shiloh in the ark's after-movements?

The ark, as 1 Sam. vi. 1, tells us, and as 1 Sam. v. details, was "*seven* months" in the land of the Philistines—a *full,* complete season. But while among the Philistines, it was felt to be still the ark that at Shiloh had in other days been the residence of "Jehovah who dwelt between the cherubims." The cry of Ashdod and Ekron and Gath, smitten with emerods, while Dagon lay broken on his own threshold, had been heard afar; and the lords of Philistia sent homeward that *ark* which they dared not profane. It was carried to Israel's borders by the two milch kine, which, though bleating for the loss of their calves at home, never once turned in any direction but towards Israel's land; as if the Lord would teach men thereby how the very beasts as well as the very stones would testify for Him as worthy to be obeyed, if men were stubborn. And see! grace to Israel still! for He directs the kine straight towards

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his ancient border. The ark approaches *Bethshemesh* at last. The men of the place are at their wheat harvest; but all crowd around it with joy. They set it on a great stone in the field of Joshua, one of their people: every other work is suspended for the time; all exult in this return of favour.

There is the *Ark of Shiloh* now! near *Bethshemesh,* in the midst of a field! It stands elevated on a great stone; but this is not the hill of Shiloh! Still, it is as much the *Ark* there, in that field and on that stone, as when it stood on the slopes of Shiloh. Let Israel learn not to trust to places; and let us learn that *Christ* in the humble manger of Bethlehem is as really God, as when he spoke from the Holy of Holies to the ministering priests at Jerusalem. One reason why *Bethshemesh* was the place to which the ark first was sent, may have been its near vicinity to Philistia; even as in 2 Chron. xxviii. 18, it seems to be on this account that it is first subdued by that people in the days of Ahaz. But, besides, it was a Levitical and priestly city. They surely will honour it.

But there are no curtains round it; no pillars and courts of fine linen enclose the place where it stands, and no mysterious vail hides it from view. And so the crowds from *Bethshemesh* venture to approach it familiarly, as if they were like the high priest in the Day of Atonement. They wilfully neglected the command given in their law, Numb. iv. 5–20.

And here we meet with the *misunderstood history.*

The Lord suddenly broke forth with beams of glory on these men of Israel, who were acting so irreverently. "They *looked on the ark,*" רָאוּ בַּאֲרוֹן.* They ought to have bowed before it, and worshipped; but instead of so doing, they made it an object of irreverent curiosity, treating it with rash and rude familiarity, and perhaps even prying into its contents. At all events, they *looked on it* for other purposes than did the high priest on the Atonement-day; they *looked on it* with idle wonder; they did not look in order to see and feel the meaning of that blood-sprinkled mercy-seat. Perhaps many of them "*looked on* the ark" with a feeling of exultation, as they thought of the victory that it had gained over their conquerors in Philistia; and some may have proudly pointed to

* "Contemserunt arcam," says Vatablus. "Viderunt arcam intectam et nudatam, quod sub pœnâ capitis vetitum (Num. iv. 5)," says Tostatus. "Nay," says Cornelius a Lapide, "but they opened the lid, and looked within to see if the Philistines had left the two Tables of the Law." "No," says Sanctius, "but they thought they would never have such another opportunity of looking close at the ark." Calvin wisely remarks that, being Israelites, they knew the will of God, and should have remembered the honour due to him, even in the slightest glance they took of it.

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it as the palladium of Israel's safety. An immense multitude had ere long gazed on it with such feelings, fifty thousand and seventy at least; and a murmur of happy, self-complacent congratulation might be heard throughout the throng. They were glorying in the ark as that which had humbled Philistia, scourging Ekron and Ashdod and Gath, and extorting acknowledgments of homage from all the princes of that land;—they were examining this singular possession of Israel with curious eye; they were agreeing to give it honour on such accounts as those we have mentioned. The coffer with its jewels (1 Sam. vi. 15) was carefully attended to by the Levites, and sacrifices duly offered. But still *that ark* was misunderstood. At *Shiloh* it had been used superstitiously; now, at *Bethshemesh,* it was treated irreverently.

Accordingly, Jehovah, who had lately taught superstitious ones a remarkable lesson by forsaking Shiloh, interposed at Bethshemesh to teach irreverent ones. Unlike the serious, anxious gazers on the brazen serpent, these men of *Bethshemesh,* who looked without a warrant, found not healing, but disease,—" *he smote them;* " וַיַּךְ בְּאַנְשֵׁי בֵית-שֶׁמֶשׁ ; and then it is added afterwards, כִּי הִכָּה יְהוָֹה בָּעָם בְּמַכָּה גְדוֹלָה, that " the Lord had smitten the people in great smiting."

Here it is that the history is often misunderstood. One word in our version has contributed greatly to this mistake, namely, the word " *slaughter.*" In the Hebrew it is not " *slaughter,*" it is " *stroke,*" or rather " *smiting.*" And this " smiting " is not *death;* it was not necessarily fatal. There is no proof that the smitten died; there is nothing to lead us to believe that the fifty thousand and seventy perished. The words say only, they were " *smitten;* " a chastisement was sent, but not unto death.

No doubt it was a severe chastisement, so that the people cried (not unlike the cry of the Philistines, in chap. v. 8, 10), " To whom shall he go up from us? who is able to stand before this holy Lord God?" But it was not death. It was a chastisement that left " the men of Bethshemesh " *alive still,* for ver. 20 tells of their bitter cries. In all probability, it was somewhat like that chastisement mentioned 2 Chron. xxx. 20, disease sent because of a profaning of the Passover ordinance, but healed afterwards. It was of that class of judgments. The word הִכָּה, " smite" is used of Balaam's chastising his ass (Numb. xxii. 32), and in Exod. xxi. 15 it is used of a son striking father or mother a blow, and in a multitude of similar cases, where nothing fatal is meant. And so it was, we believe, in this case.

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But what, then, was the nature of the chastisement? We think we can make it probable that these *men of Bethshemesh* were smitten *with emerods.* The punishment of the Philistines was now inflicted on them; for the Lord is equally wroth at open infidelity and hardened self-complacent rationalism. The Lord, indeed, was teaching Israel and the nations for all time, that these three things are hateful in his sight:—1. *Superstition,* like that manifested in bringing the ark from Shiloh; 2. *Infidelity,* like that of the Philistines; 3. *Rationalism,* or cold, curious, intellectual, irreverent speculation on holy things.

But how do we prove that the smiting was *with emerods?* In this way. We find in chap. v. 6 it is יַךְ "smote" that is used for sending that disease on the men of Ashdod; and in verse 9 especially, mark the words, "And he *smote the men of the city,* both small and great." Well, what was this smiting?—Can we ascertain? Yes, for it is added, "and *they had emerods.*" In one clause it is told us "*they were smitten,*" and then in another this smiting is explained to be "*sending emerods*" on them. And that emerods were not necessarily fatal is proved at once by verse 12, where a distinction is made between those who died and those who were so afflicted; "the men that died not were smitten with emerods."

Thus, then, it appears that this history is generally misunderstood. Critics have tried to alter the figures, amazed that more than 50,000 should die at once, and that in so small a district as *Bethshemesh!** But it turns out that there was no such "*slaughter*"—there was, instead, an awful judgment; more than 50,000 smitten with the same disease that had chastised the unbelieving uncircumcised Philistines. Irreverent Israel were made painfully to feel that they were on a level with the heathen in character and in doom.

Under this sore infliction, the men of *Bethshemesh* did not apparently repent. They were alarmed, astounded, affrighted, but were not humbled, it would seem. At all events, they gladly parted with the ark, and allowed the "*men of Kirjath-jearim*" (1 Sam. vii. 1), where dwelt the Gibeonites, whose lowly service of God was in the capacity of "hewers of wood and drawers of water," to take it to their pleasant village, where it rested long (about 40 years), amid their woods and

* Even Bochart exclaims—"Quid vero absimilius quam Deum optimum maximum tantam eorum stragem edidisse!" "But then," says Sanctius, "if only 70 perished (as some try to prove), where would be the propriety of representing the occurrence in a light so serious, that we read of "*great slaughter* and *lamentation?*" And why (says another) confuse the reader by speaking as if 50,000 suffered?

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orchards and vineyards, on the slope of the ridge whereon their dwellings stood.

Bethshemesh got an *offer* of the ark,* but let it slip; that is, the Lord *brought before them* that ark of grace, and by unbelief they rejected it; while the simple-minded, devout Gibeonites of Kirjath-jearim, not far off, made it welcome. What instructive lessons are here! If *Shiloh* warned us, so does *Bethshemesh*, and so does the sojourning of the ark between both, and its resting at length "in the fields of the wood." 1. *Shiloh* testifies against *formality and superstition*—the Popery of every age. What folly in immortal souls to be content with what touches only the body! Will a man be as well content with a sun shorn of his beams, as with a sun that enlightens and enlivens? 2. The *cities of Philistia* that were scourged by that ark proclaim God's judgments on *infidelity and heathenism*. If the simple majesty of Him who is the truth is despised—if men think they can do without a Sun—if the atoning mercy-seat is scoffed at or disbelieved—then shall men feel what is written—

> "Then the Lord awaked as one out of sleep,
> And, as a mighty man that shouteth by reason of new wine,
> And he smote his enemies on their hinder parts;
> He put them to a perpetual reproach." (Psalm lxxviii. 65, 66.)

The *shame* of his judgment confutes the pretensions of the unbelievers to superior wisdom and discernment. 3. And then *Bethshemesh* comes to proclaim the folly of *rationalism* and *irreverent speculation*. They venture to gaze on the sun in his effulgence, and, ere ever they are aware, their eyes are dazzled and blinded; but, in their delusion, they fancy that this blindness is light. They go on boldly and rashly to meddle with holy things, not feeling their personal need of the blood of atonement—not feeling their conscience so stained and polluted as to require an Almighty Saviour—not asking for the necessities of their hearts' affections, a living Immanuel. Let such beware. They are acting the part of *Bethshemesh*—they are "*looking on the ark*." What lessons these for our day! What lessons for the "last and perilous times."

Bethshemesh, by a strange coincidence, was marked again by an event that displayed rashness and boldness, punished

* Some object to the phrase, "*gospel-offer*," but, rightly understood, it is most accurate. *Oblation* and *offer* come from the same Latin word, "*to bring before*." In *oblation*, Christ brings his atoning sacrifice *before* the *Father* for acceptance; in the *gospel-offer*, he brings it *before men*, that they may accept it as enough for their conscience.

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by a just stroke. In after days (2 Kings xiv. 11), Amaziah, King of Judah, insisted, in his self-sufficiency, on "*looking the* King of Israel *in the face,*" at this very place, and found nothing but defeat and confusion. Might not that disaster recall the former history of the place, and revive the memory of the lessons of the past? And would not the disaster in the days of Ahaz, when it fell into the hands of the Philistines, first of all the cities assailed (2 Chron. xxviii. 18), have the same effect?

One other remark is suggested to us, in drawing to a close. It was the hand of God that directed the milch kine to take the road to *Bethshemesh* instead of *Shiloh*, when the ark was again to take its place in Israel, and be the seat of Jehovah. In that act of Providence, we noticed, the Lord made *an offer* to the men of *Bethshemesh*—an offer which they, by their irreverent actings, forfeited for ever. Let us, as Gentiles, be taught. Go to Shiloh, and see there what shall be thy end, if thou give way to *superstition* in these last days; but go also to the fields of Bethshemesh, and see there what thy end shall be if thou, O Gentile Church, givest way to rationalism in any shape or of any sort. Be as the men of Kirjath-jearim. Take Abinadab as thy pattern; reverently entertain the ark of God, and so be blest, worshipping, in unostentatious faith, at the mercy-seat, thine eye resting on the blood of the Son of God. Warned by Shiloh, Philistia, and Bethshemesh, let thine be the true and simple faith that intelligently and solemnly uses the revelations of God—that, at the mercy-seat, expects to see, at length, the unveiled glory, that which tells of the everlasting presence of Jehovah with his redeemed. Be found there at his appearing. Be found in company with the men of Kirjath-jearim. They sang of old, "*We heard of it at Ephratah*"—we heard and were warned by the events that attended its abode in the region of Ephraim; "*We found it in the fields of the wood*"—we sought it out, not among the men of Bethshemesh, but among the reverent worshippers at sequestered Kirjath-jearim, and with them we joined. Glad that we were permitted to bow before the Lord, in beauties of holiness, we say, "We will go into his tabernacles, we will worship at his footstool," and we joined the waiting ones who keep up the cry, "Arise, O Lord, into thy rest, thou and the ark of thy strength" (Psalm cxxxii. 6—9).

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Art. III.—THE DATE OF THE ECLIPSE OF THALES.

In the first book of his history (c. 74), Herodotus mentions, that during a battle between Cyaxares, king of the Medes, and Alyattes, king of the Lydians, a remarkable eclipse of the sun took place, which had the effect of breaking off the engagement, and ultimately of restoring peace between the two nations. It would seem, that it ought to be possible to determine the date of this eclipse from astronomical data alone, and thereby to obtain a firm basis for the chronology of that period of the world's history. Such a result would be of very great importance for the exposition of the prophecies of Daniel; and we mean, in the following paper, to give our readers an account of the various attempts which have been made to determine this question, and of the results up to the present day.

First, then, we must have before us the exact words of the narrative of Herodotus, that we may know what are the necessary conditions which the eclipse must fulfil. He tells us that the war between the Lydians and the Medes continued five years, and that one of the engagements was a night-battle. (*ἐν δε και νυκτομαχιην τινα ἐποιησαντο*). For, in the sixth year it happened, that in the midst of a battle the day suddenly became night (*την ἡμεραν ἐξαπινης νυκτα γενεσθαι*). This change or conversion (*μεταλλαγην*), *i. e.*, the conversion of day into night, and the time at which it was to happen, was foretold to the Ionians by Thales the Milesian. The Lydians and Medians, when they saw night take the place of day (*νυκτα ἀντι ἡμερας γινομενην*), desisted from the engagement. In a subsequent passage (c. 103), Herodotus refers again to this occurrence, as the time when the day became night to them as they fought (*ὁτε νυξ ἡ ἡμερα ἐγενετο σφι μαχομενοισι*). From this account we may deduce the following conclusions:—

1. That the eclipse must have been *total.* No partial eclipse, not even when it is annular, produces anything like darkness, nor could such an eclipse be described as turning the day into night.

2. It must have been at a time of the year when armies were likely to be engaged in a campaign, probably not earlier than the month of March, nor later than October.

3. It must have been at a time of day when the armies were likely to be in the heat of battle, not very soon after sunrise.

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4. It must have been visible at the place where the battle was fought, and to the Ionians, to whom Thales foretold it. This implies more than that it happened between sunrise and sunset at that place, for an eclipse of the sun is not, like an eclipse of the moon, visible wherever the sun is visible. Owing to the comparatively small diameter of the moon, and its distance from the sun, it happens, that at one point on the earth's surface an observer may be involved in the darkness of a total eclipse, while another, at no very great distance, shall only see a partial one, and a third, a little farther removed, shall see no eclipse at all. Exactly as a man, to use a familiar illustration, may completely obstruct his view of the sun, by holding a coin between himself and it, while his neighbour, at a few yards' distance, continues to enjoy an uninterrupted view.

This last circumstance shews how great is the value of a solar eclipse for chronological purposes. As they are visible only over a small portion of the earth's surface, they recur at the same place only at distant intervals. Halley, the astronomer, remarks, that though twenty-eight eclipses of the sun happen in eighteen years, and eight pass through the parallel of London, yet, since March 20, 1140, no total eclipse has been seen in the metropolis.

Let us now notice the several eclipses which, by different authors, have been supposed to be the eclipse of Thales:—

Volney fixed on an eclipse in the year B. C. 626.

Bailly, Oltmanns, Ideler, Saint Martin, and Bahr, adopt the eclipse of the year B. C. 610.

Calvisius fixes on an eclipse B. C. 607 or 605.

Bayer, Costard, and Stukely, choose that one which happened B. C. 603.

Usher fixes on an eclipse in B. C. 601.

Petavius, Marsham, Larcher, Hardouin, Bouhier, and Corsini, adopt the eclipse of B. C. 597.

Pliny, Cicero, Eudemus, Sir Isaac Newton, Riccioli, Brosses, Des Vignoles, and Kepler, take the eclipse of 585.

Scaliger, in another work, takes the eclipse of 583.

Seyffarth chooses the eclipse of 582.

It may surprise our readers to find that so many different eclipses have been supposed to be the eclipse of Thales, when, as we have just mentioned, a total eclipse visible at any given portion of the earth's surface, is of such rare occurrence. It appears, however, that these authors, for the most part, made their selections without the smallest regard to the astronomical conditions of the question.

Thus, for example, the eclipse of 626 was not total, but

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annular, and could not be central west of the Caspian sea. It therefore may at once be set aside.

Again, the eclipse of July 30, 607, was annular, and not total, so that we may also dismiss it, along with the eclipse of 3d December 605, which was also annular, and not at a likely time of the year.

In like manner, the eclipse of 18th May 603 fails, for it fell too far to the southward to be total in any part of Asia Minor.

As for Usher's eclipse of 20th September 601, it could have been visible only in Siberia and China.

Again, the eclipse of 9th July 597 was not total, but annular; and that of 583 happened after sunset in Asia Minor.

And, lastly, the eclipse of 28th March 582 was annular, and only visible in the south-east of Asia.

There remain, therefore, only two eclipses which can possibly answer to the circumstances related by Herodotus, the first on 30th September 610, and the second on the 28th May 585.

The great authority on the subject of the eclipse of Thales, has for a long time been a paper by the famous astronomer Bailly, inserted in the Philosophical Transactions for 1754. He tell us, that all the previous calculations had been made upon tables too inaccurate to be depended upon, but that he had himself made calculations of all these eclipses, according to the *tables astronomiques* of the French Bureau of Longitudes. His result as to the eclipse of 28th May 585, is, that it began in the middle of the Atlantic, crossed Spain, traversed the course of the Mediterranean, and ended on the borders of the Red Sea. He therefore sets it aside as not visible in Asia Minor. The only remaining eclipse is that which happened on the 30th September 610, and, according to his calculations, this eclipse was total, and began about 11 A.M. in Asia Minor, over the greater part of which it was visible. This eclipse he regarded as being certainly that one which Thales predicted; and since his time it has been generally assumed as a fixed point in chronology.

In the same paper, however, Mr Bailly, with commendable honesty, mentioned a circumstance which threw some doubt on the correctness of his calculations. He applied the same method to the calculation of an eclipse which took place in August B.C. 310, and which was seen by Agathocles in the Mediterranean; and, according to his calculations, it appeared that Agathocles could not, in any part of his course, have come within a very considerable distance of the moon's *umbra*. Still, the conclusions of Mr Bailly in regard to the eclipse of

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Thales were, as we have said, very generally received, until Mr Bosanquet, in a letter to the *Athenæum* of August 7, 1852, called attention to this discrepancy, and suggested the desirableness of a new calculation of the eclipses in question, with the help of the improved tables of modern times. His suggestion was taken up by Mr G. R. Hind, already famous for the discovery of several planets, and the results of his calculations were published in the *Athenæum* of August 28, 1852. He made use of Burkhardt's tables of the moon, having corrected them by the results of Mr Airy's discussion of the Greenwich observations, and his conclusion is, that in the eclipse of 610, the moon's shadow did not pass over any part of Asia Minor, but rather over the northern part of the Black Sea; and, consequently, the eclipse was not total at or near the spot where the contest took place, nor was it visible in Ionia.

With respect to the eclipse of 585, he finds that the central line would pass a few miles north of Miletus, and terminate in the sea to the north of the island of Cyprus. The eclipse would be total in Ionia, Lydia, Lycia, Pamphylia, and the southern part of Cilicia.

Thus it appears to be demonstrably settled that the eclipse of 610 was not the eclipse of Thales, and that our present system of chronology requires to be amended; but there is still another point to be considered, before we can admit that the eclipse of 585 fulfils all the conditions of the question.

It is necessary that it should be capable of proof, that the battle between the Lydians and Medes did probably take place within the limits of the eclipse of 585. It has been generally assumed that the scene of conflict was on the banks of the Halys. Mr Bosanquet, however, has correctly remarked, that Herodotus nowhere mentions where the battle occurred. The Halys was the boundary between the Lydian and Median empires, but it does not necessarily follow that the armies might not have met at some other point. Could the collision have taken place in that portion of Asia Minor in which the eclipse was total? Mr Bosanquet thinks it might have occurred in Cilicia, which he says was the most direct and obvious road from Media to Lydia; and supports this hypothesis by remarking that, according to Herodotus, the king of Cilicia became mediator of a peace between the contending parties. Now, if the Medes came through Cilicia, they must have either passed through the famous Syrian gates or pass of Balan, and then skirted the coast of the Bay of Scanderoon, crossing the Jaihan at Misis, the ancient Mopsuestia, or they must have crossed

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the Jaihan near its source at the modern Marash, and pursued their course in a south-westerly direction till they joined the former route to the north of Tarsus. In either case, we venture to think that their onward march would be prosecuted, not along the shore, but northward by the Cilician gates, or pass of Kolinboghas. For they were in the independent kingdom of Cilicia, into which they must have been permitted to enter, but in which it is by no means likely that the engagement would take place. And the road along the shore of Cilicia, although followed by Alexander the Great, presents too many difficulties for any one to think of preferring it, except to escape the dangers of the Cilician pass. That pass, however, must have been in hands friendly to the Medes, or they would not have been suffered to enter Cilicia. But if they thus turned to the northward, through the pass, they could never have entered into the region in which the eclipse was total. Besides, it must be remembered, that the Cilicia of Herodotus lay so far to the north as that the Halys passed through it in the earlier part of its course (*ὁς ῥεει ἐξ Ἀρμενιοι οὐρεος δια Κιλικων*). So that even if the battle was fought much to the northward, it would still be in the immediate neighbourhood of the king of Cilicia. But, after all, the question does not seem necessarily to involve the question of a march from Ecbatana towards Lydia. The war had been going on for five previous years, and in all probability the Median forces lay not far from their own boundary (the Halys) and their line of communication would probably be through one or other of the two routes from the modern Tokat to the valley of the Euphrates. In this case the battle would probably be fought not very far from the Halys; and, consequently, far beyond the shadow of the eclipse of 585. It is important to remark, that when Crœsus, the son of Alyattes, advanced against Cyrus, who had become master of the Median territories, he proceeded to the Halys, which he crossed, and the battle took place not far from the coast of the Euxine. It is every way likely that the battle, which was interrupted by the eclipse, occurred in the same neighbourhood, and if so, then the eclipse of Thales could not be the eclipse which occurred B.C. 585.

One thing, however, is certain, that the eclipse of 610 can no longer be regarded as the eclipse of Thales; and we may point out, in a single sentence, how this must affect the chronology of the period. The first year of Nebuchadnezzar is commonly taken to be the year B.C. 606, but if the battle between Alyattes and Cyaxares did not take place till 585, or

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even later, the epoch of Nebuchadnezzar, and, by consequence, the date of the destruction of Jerusalem will have to be correspondingly lowered.

Art. IV.—SATAN.

Of Satan's creation we know nothing. That he was created holy we cannot doubt, for God is not the author of unholiness, but of holiness.

Of the time when he was created nothing is revealed; nor of how long he stood; nor of how he fell. For aught that we know, he might not have stood longer than Adam, or he might have done so for ages. This only would we say, that it seems impossible for a creature, standing alone, simply in creature strength, to stand any length of time, however short.

What led to his fall we know not. He "kept not his first estate, but left his own habitation;" this is all that we are told,—as if he had become dissatisfied with that estate, and gone in quest of another habitation.

How he came to be connected with this earth is wholly unrevealed. Whether this were his "first estate,"—his realm,—and he had become dissatisfied with it, or whether some other planet were his kingdom, and he having become dissatisfied with it, had come in quest of another abode to this earth,—these are questions which we may ask, but cannot answer. Certainly his connexion with our world is a mysterious fact. How he should be found here,—and found here just at the time of man's creation,—is quite inexplicable. We are so accustomed to consider him as connected with earth and its history, that we lose sight of the mystery of the *commencement* of this connexion. Why, out of all the millions of stars, should this be the place where he appears? How did he find his way to this orb, if he were not here before? What brought him to it? Was it solely as a tempter that God allowed him to come, or is he wandering about like a dethroned monarch, seeking to regain his lost sceptre, and once more to be sovereign of this his lost planet?

We are not concerned to account for his sudden appearance on this globe at the time of man's creation, nor to answer any of the above questions. We are satisfied to take the simple facts of Scripture, and to learn from them his character and actings.

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He is brought before us under several characters, or rather, we might say, his character is brought before us under several aspects,—all of them dark, repulsive, horrid. There is nothing in any of them, of that grandeur and nobleness which Milton has ascribed to him. He tells us that

. . . . "His form had not yet lost
All her original brightness, nor appeared
Less than archangel ruined, and the excess
Of glory obscured."

Scripture attributes to him nothing save evil,—unmingled evil, enmity to God and man, special enmity to Christ and to his Church.

We find him set forth to us under such names or aspects as the following:—

1. *The Tempter* (1 Thess. iii. 5).—It is under this character that he first appears before us in Paradise,—tempting the woman, and persuading her to disbelieve, to distrust, and to rebel.

2. *The Deceiver* (1 Tim. ii. 14; Rev. xx. 3, 8, 10).—He is not merely a tempter, but a deceiver. He beguiled Eve with his subtlety, and his object has been, ever since, to practise deceits upon the children of men,—nay, to transform himself into an angel of light,—and by his cunning to deceive, if it were possible, the very elect.

3. *A Liar* (John viii. 44).—He tempted Eve by a *lie;* he deceived her by a lie; he carries on his temptations and deceptions still by a lie! He has lied from the beginning; he lieth still; he is a liar; he is the father of lies, and with his lies is he seeking to cover the whole earth.

4. *A Murderer* (John viii. 44).—His whole aim from the beginning has been to slay men, both soul and body. He has delighted to torment men's bodies, as we see in the case of Job and in the case of the demoniacs in the time of our Lord. He bears deadly malice against the whole race, and specially against the woman's seed, which he has been carrying out in persecution and murder, age after age; so that his name is truly Abaddon, or Apollyon, "the destroyer." It is he who has so often unsheathed the sword against the godly, and shed the blood of saints. It was he who entered into Judas, and led him to hand over his Master to his murderers. It is to be he who is to muster the great Armageddon host, to fight against Jehovah in the last days.

5. *An Executioner* (Heb. ii. 14).—He is said to have the "power of death," as if he were God's executioner,—as if it were through him that disease smites us, and death is at last

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inflicted. He is the angel of death! Terrible name! How he came to have the power of death, or when the sword of death was put into his hands, we know not. But there he stands, executing that very sentence which he so cunningly declared to the woman would not take place,—"ye shall not surely die." At the time he uttered the words he had the sword in his hand; he stood waiting for his prey, ready to seize his victim as soon as, by disobedience, she should put herself into his power.

6. *An Adversary* (1 Pet. v. 8).—He is the Church's great enemy,—watching to destroy,—like a beast of prey prowling round the fold in order to seize his victims. This enmity is what the first promise predicts: enmity between the seed of the woman and the seed of the serpent; yet limited enmity, enmity which God restrains, and which can go no further than the heel, either in the case of Christ or his Church.

7. *He is an Accuser* (Rev. xii. 10).—His name, Devil or διαβολος, signifies this, just as Satan signifies adversary. No doubt, after deceiving our first parents, he went straight and accused them to God, which he seems always to have had the power of doing, and hence he is called "the accuser of the brethren." Awfully true to his name has he proved himself to be! What evil reports has he not set on foot against the saints! what lies has he not invented! what slanders has he not heaped upon them! Both before God and man he has proved the truth of his name, "the accuser of the brethren."

8. *He is the God of this world* (2 Cor. iv. 4).—This name seems to correspond with that which our Lord gives him, "the Prince of this world" (John xiv. 30), and to that which the apostle gives to the principalities and powers, "the rulers of the darkness of this world." He has got dominion over the earth. The world obeys him. He has covered it with darkness, and that darkness he rules or wields at pleasure. And hereafter he will induce the whole world to wonder after his representative, "the beast,"—nay, to have its name stamped upon their forehead—nay, to fall down and worship it.

Other similar names he has, such as Beelzebub, that old serpent, the dragon, the wicked one. All these indicate the same characteristics of utter wickedness and rebellion against God and his Christ.

These characteristics have been exemplified in each age and clime of this world. To trace his workings in the earth would lead us into a larger field than we can at present occupy; this, however, we may say, that he has, without cessation, been working in our world from the beginning hitherto. By his

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legions of evil angels he carries on his schemes in every kingdom and in every heart. He leaves no place unassailed, no heart untempted, in so far as he is permitted of Jehovah. For let us remember that he is not omnipotent, nor is he at liberty to do all he desires or plans, unrestrained. But in so far as this divine permission allows him, he works without ceasing everywhere.

Nor does he work at random. He has evidently had a regular and consistent plan all along to carry out. Possessed of vast wisdom, he does not fling away his efforts uselessly. He works out a consistent and considered scheme. He does not allow wrath to blind or malice to mislead him. He plans and he executes with all the superhuman skill with which he is gifted, as originally an angel of light, excelling in wisdom as in strength. All error comes from him, all apostasy, all idolatry, all denial of Christ. He is ever on the watch to ensnare and lead captive the unwary.

His greatest device is that of Antichrist. This he has been building up and maturing during past centuries; and this he is still occupied with in these last days. This is his main central scheme, on which he expends his utmost cunning and strength. And for a time he succeeds. He has amazingly succeeded in leading men into the entanglements and abominations of Popery, and he is yet to have more universal success, when he deceives the whole world, and makes it to wonder after and to worship the beast. (See Rev. xiii.)

Instead of losing, he gains ground in the course of ages. He comes down, having great wrath, because he knows he has but a short time. He persecutes the saints; he slays the witnesses; he makes war with the Lamb; he sets Antichrist upon the throne, and brings all the world to worship him. For just as he tempted Christ by offering him all the world's kingdoms, so does he tempt Antichrist, and prevail. Antichrist worships him, and he in turn brings the whole world to worship Antichrist. Up to the last, he is seen maintaining his old characteristics. He is the deceiver, the liar, the murderer, the god of this world, and the prince of the air, to the very last. His enmity to the seed of the woman has lost none of its intensity or ferocity. His warfare continues as unrelenting and murderous as when he stirred up Cain to slay his brother. The battle of Armageddon is wholly of his organisation. And the following passages describe his last act of enmity, Rev. xvii. 14; xix. 19.

And what follows this last outburst of Satanic rage against the Lamb and his followers? Does he muster his routed forces

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for another conflict, and come forth for a second and more terrible Armageddon! No; the 20th chapter gives the result. He is not merely overpowered and his legions scattered, but he is seized and bound. A mighty angel descends, and his reign is over—the spoiler is spoiled; the destroyer is destroyed; he that led into captivity has gone into captivity; the imprisoner of the saints is led to prison, and bound in chains too strong for all hell to break.

And what follows this binding of Satan? The saints take their seats upon their long-promised thrones; the righteous reign of Christ begins; the earth is swept clean of its long pollution; the times of the restitution of all things now run their course; the "darkness of this world" is exchanged for the light of the world to come, for the ruler of the long darkness has been expelled from his seat, and the glory of the Son of God takes possession of that air where Satan had dwelt and where he had exercised his power on earth.

And what is the great event which ends the reign of Satan and begins the reign of the saints? The coming of the Lord! In proof of this, we have only to look at the concluding part of the preceding chapter. At the 11th verse a new scene unfolds itself. The saints have been caught up to the clouds to meet their Lord, and the marriage-supper of the Lamb is described as then taking place. Then the heaven opens; the Lord himself appears. The beast is taken and the false prophet, and cast into the lake of fire. Then follows the scene in the 20th chapter, of Satan's binding, and the reign of the saints during the period of his binding.

It is plain that, up till this period, Satan has had dominion on the earth. During that dominion there could be no millennium. To end this dominion of the Evil One, by destroying the beast whom Satan had set up, and binding Satan himself, the Lord comes in person. And now the glory is manifested. There can be no millennium before Christ comes. Immediately on his coming it commences.

Into the momentous question of Satan's *power* we have not entered. It is one which demands our most solemn attention, and it is one which will necessarily force itself upon the notice of the Church as the last days draw on. It must be evident to every reader of Scripture that he has far greater power than we have usually ascribed to him, at least of late years. Our forefathers came much nearer the truth on this point than we do. Modern *enlightenment* has exploded the ancient ideas of Satanic operation. How far this enlightenment can claim to be Scriptural, we do not now say.

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A recently published work of Mr Smith takes up the subject in a way such as few historians have ventured to do. The work is entitled *The Gentile Nations,* and forms the conclusion of his *Sacred Annals,* which most of our readers may know. We cannot better conclude this article than by giving a few extracts which may help our readers to pursue the subject at greater length.

The origin of idolatry is thus traced to Satan by Mr Smith :—

"The origin of idolatry will never be understood while the investigation is confined to the character of the human mind or the history of the human race, without a distinct recognition of man's exposure to Satanic influence and aggression. It might as reasonably be attempted to write a History of England whilst ignoring the Norman Conquest, or a System of Physics without reference to gravitation, as to give a consistent and rational account of the origin of idolatry in the absence of all reference to Satan, its real author and object. It may be said, "This is unscientific and unphilosophical." But is it not in perfect accordance with the purest science, and the soundest philosophy, to apply all truth to useful purposes, and, by the judicious adaptation of ascertained principles to cognate subjects, to solve apparent mysteries, unravel difficulties, and make that clear and plain which was before confused and obscure? Why, then, should this mode of proceeding be prohibited in respect of the truths of the Holy Scriptures by those who admit their Divine origin? Sceptics and infidels may decline such a method: it is their consistent habit so to do. But why should those who make the undoubted verity of God's Holy Word the basis of their highest hopes and dearest interests, hesitate to apply its teaching to the great problems presented by all the aspects of the world's religion?

"In the investigation of the origin and character of idolatry, this aid is essential. The moment we enter on this study, we are met by such questions as these: "What were the origin and design of bloody sacrifices? Why were they universal, when the most profound sages were ignorant of their origin and object? Why was the form of the serpent, above every other, consecrated to supreme elevation and honour?" These and many other queries cannot be solved by any study of human nature or human history. No recondite researches into ancient mythology, no laboured exploration into the poetry or religion of the primitive nations, will afford a satisfactory answer. To understand the origin, object, and character of idolatry, we must pass beyond the twilight of mere human intelligence and induction, and, standing in the full glory of revealed truth, contemplate the primitive condition and early history of mankind. Here we learn our glorious origin, and the mighty agencies with which our nature, in the outset of its career, was brought into contact; mark the fearful change wrought in man's moral nature, and watch its terrible results, until we see him turn away from the God of his life, and bow in profane adoration before the most filthy impersonations of his foul destroyer.

"In this light we see that the relentless foe of God and man did not quit his prey, when covered with guilt, and involved in condemnation. It may be fairly questioned whether any crisis in the affairs of the human race stands invested with more terrible grandeur than this. Here we see that as Divine mercy interposed the scheme of redemption for the salvation of man, the arch-foe not only opposed its principles and its progress by a wide range of malignant effort, but, in a manner at once daring and insidious, he devised idolatry, and succeeded in introducing it into the world, as a means of wrest-

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ing the spiritual dominion of mankind from the Mediator-Deity, and establishing himself as "the god of this world." This was the agency under which idolatry was introduced, and rose into influence and power; and throughout its almost infinite range of development, the evil and debasing character of its author is legibly imprinted upon all its numerous deities, doctrines, rites, and religious observances."

The origination of idolatry in the *perversion of divine truth* by Satan, is thus stated :—

"Having thus ascertained by undoubted induction, confirmed as it is by Scripture proof, the period and place whence idolatry originated, we may proceed another step, and elicit from the great and common principles of all heathen mythology some notion of the ruling elements of unhallowed feeling and corrupt imagination, which generated the evil of which we speak. In this effort it will be of consequence for us to recognise the important fact, that in all ages Satanic error has been most successful when presented to the human mind as *a perversion of truth.* Faber justly observes, 'The human mind rarely tolerates any great changes if they be violent and sudden, particularly in matters of religion. It seems natural to suppose that this great apostasy was not a violent and abrupt setting aside of true religion; that it was not a sudden plunge from the worship of Jehovah into the grossness of rank idolatry. I should rather apprehend, that it must have commenced with a specious perversion of sound doctrine, and with an affectedly devout adoption of authorised rites, and ceremonies, and phraseology.' This judgment of an experienced and learned writer, who had carefully investigated the subject, may be safely admitted as a sound principle, of important use in the prosecution of this inquiry."

Satan's object in these idolatrous systems—to defeat God's scheme of redemption—is then briefly noticed, along with the general overlooking of this awful fact in studying heathen mythology. Our youth are taught mythology, but not as they ought to be. They are not taught to look on it with abhorrence, as Satan's scheme for opposing redemption; they are rather made to regard it as a beautiful and wonderful exhibition of human intellect!

Then Satan's efforts to get *himself* worshipped under the form of a serpent, are thus sketched :—

"That the malign foe should repeat his assault on human happiness after the promise of redemption, is not wonderful. That he should have persevered in his aggression, might be inferred from his subtilty and malice. But it will scarcely be believed, that even Satan should not only have aimed so high as to supplant the adorable and eternal God as the object of human worship, but should also have aspired to put himself forth as the object of supreme worship, and challenge the adoration of the world, under the precise form in which he had succeeded in effecting the ruin of the race. Yet so it was. The serpent form has in all probability approached nearer to universal adoration than any other.

"A learned author, who has investigated this subject with great labour and research, assures us that he has 'traced the worship of the serpent from Babylonia, east and west, through Persia, Hindustan, China, Mexico, Britain, Scandinavia, Italy, Illyricum, Thrace, Greece, Asia Minor, and Phœnicia. Again, we have observed the same idolatry prevailing north and south,

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through Scythia on the one hand, and Africa on the other. THE WORSHIP OF THE SERPENT WAS THEREFORE UNIVERSAL. For not only did the sacred serpent enter into the symbolical and ritual service of every religion which recognised THE SUN; but we even find him in countries where solar worship was altogether unknown, as in Sarmatia, Scandinavia, and in the Gold Coast of Africa. In every known country of the ancient world, the serpent formed a prominent feature in the ordinary worship, and made no inconsiderable figure in their Hagiographa, entering alike into legendary and astronomical mythology.

"'Whence, then, did this ONLY UNIVERSAL idolatry originate? That it preceded polytheism, is indicated by the attribution of the title OPS, and the consecration of the symbolical serpent, to so many of the heathen deities. The title OPS was conferred upon Terra, Vesta, Rhea, Cybele, Juno, Diana; and even Vulcan is called by Cicero, *Opas.*

"'In Grecian mythology, the symbolical serpent was sacred to Saturn, Jupiter, Apollo, Bacchus, Mars, Æsculapius, Rhea, Juno, Minerva, Diana, Ceres, and Proserpine; that is, the serpent was a sacred emblem *of nearly all the gods and goddesses.*

"'The same remark may be extended to the theogonies of Egypt, Hindustan, and Mexico, in all of which we find the serpent emblematic, not of *one* deity, but of *many.*

"'What, then, is the inference? *That the serpent was the most ancient of the* heathen gods.'"

How curiously this serpent-worship, or, rather, Satan-worship, was developed in different places, is thus adverted to:—

"So the great and terrible truth stands clearly attested, not only by the Word of God, but by authentic records of every ancient nation, that the old serpent the devil, who seduced our first parents from their allegiance, succeeded in establishing himself, under the very figure in which he wrought his first fatal triumph, as the almost universal object of human worship—"the god of this world." Yes, and as the corrupt fancy and bewildered speculations diversified modes of worship, and multiplied forms and objects of adoration, this malign spirit, as if to assert his universal supremacy, and perpetuate his name and influence over the wide world of human nature, stamped the serpent name on every deity, and the serpent form on every ritual. To use the eloquent language of the author already cited, 'The mystic serpent entered into the mythology of every nation; consecrated almost every temple; symbolised almost every deity; was imagined in the heavens, stamped upon the earth, and ruled in the realms of everlasting sorrow. His *subtilty* raised him into an emblem of *wisdom;* he was therefore pictured upon the ægis of Minerva, and crowned her helmet. *The knowledge of futurity* which he displayed in Paradise exalted him into a symbol of vaticination; he was therefore oracular, and reigned at Delphi. The "*opening of the eyes*" of our deluded first parents obtained him an altar in the temple of the god of *healing;* he is therefore the constant companion of Æsculapius. In the distribution of his qualities the genius of mythology did not even gloss over his malignant attributes. The fascination with which he intoxicated the souls of the first sinners, depriving them at once of purity and immortality, of the image of God and of the life of angels, was symbolically remembered and fatally celebrated in the orgies of Bacchus, where serpents crowned the heads of the Bacchantes, and the *poculum boni dæmonis* circulated under the auspices of the ophite hierogram, chased upon the rim. But the most remarkable remembrance of the paradisaical serpent is displayed in the position which he retains in Tartarus. A cunodracontic Cerberus guards the gates; serpents are coiled about the chariot wheels of Proserpine; serpents

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pave the abyss of torment; and even serpents constitute the caduceus of Mercury, the talisman which he holds when he conveys the soul to Tartarus. The image of the serpent is stamped upon every mythological fable connected with the realms of Pluto.'

" To such a fearful extent is the presence and image of Satan the destroyer impressed on the wide range of idolatry! Nor is the character with which he has imbued it less dubious than the symbolism under which it is exhibited to the world. The genius of heathen idolatry is throughout diabolical."

In a subsequent page he comes to the question of how far Satan was really at work in the heathen oracles, and how far he was permitted to communicate supernatural knowledge to mankind:—

" The important question is then suggested, What was the real character of these oracles? Were they the result of combined fraud and ingenious contrivance? Or did they in any measure emanate from, and were sustained by, Satanic influence? In the solution of this question, the learned of our own as well as of other countries are much at variance with each other. Bishop Sherlock is so confident of the Satanic character of the heathen oracles, that he does not hesitate to state that he regards those who deny that *the devil* gave out the oracles to the heathen world, as evincing 'a degree of unbelief' which deprives them of all right to debate questions of this kind: while, on the other hand, Dr Middleton pleads guilty of this degree of unbelief, and maintains that these oracles were 'all mere impostures, wholly invented and supported by human craft, without any supernatural aid or interposition whatever.' When such divines stand thus opposed to each other, nothing can be hoped for in respect of authority. Our only resource is, therefore, to investigate the subject for ourselves, under the guidance of such aids as its nature affords.

" It may be observed, *in limine*, that an objection has been taken to supernatural interposition in respect of oracles, which appears to be most unsound and unreasonable. It has been asserted that numerous proofs exist of fraud, deceit, and corruption, in the agency by which they were administered: and hence it is argued, that they could not have emanated from diabolical influence. It is difficult to concéive of a more inconsequential conclusion. If it had been alleged, that these oracles were the result of divine prescience, then the proof of positive guile and wickedness in the agents might be held sufficient to disprove the claim. But surely there is no such obvious antagonism between Satanic influence, and fraud, guile, and wickedness, that the presence of the one must necessarily prove the absence of the other. On the other hand, I am free to confess, that this asserted guile and fraud, instead of disproving the presence of Satanic influence, rather inclines me to infer the operation of such agency." . . . . .

Mr Smith next comes to historical examples confirmatory of his statements. He adduces the following from Scripture:—

" Passing by other and more doubtful cases, I call attention here to a clear and indubitable instance of the communication of superhuman knowledge by diabolical agency. The case I refer to has been noticed for another purpose in a note; it is that of the Pythoness of Philippi. We have here (Acts xvi. 16-19) an unquestionable proof of such a communication of superhuman knowledge. It may be first observed, that the term used by the sacred writer to describe this woman's occupation, *μαντεύομαι*, and which our translators have rendered 'soothsaying,' signifies 'to *foretell, divine, prophesy,* DELIVER AN ORACLE.'" It is precisely the same word which is used by Hero-

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dotus when referring to the divination of the Scythians, and which is also employed by him when speaking of the famous oracle at Delphi. The case is, therefore, strictly in point.

"In this instance, then, it is clear that an evil spirit gave to the woman the power of making superhuman, or *oracular*, communications. The presence and power of this spirit were absolutely necessary to the production of these results: for, when the demon was expelled, her masters 'saw that the hope of their gains was gone,' and their chagrin and rage led to a fierce persecution. It is vain to urge, that this was a mere mercenary affair; and that it is not to be supposed that Satanic influence would be permitted in such a case. The Holy Ghost has declared it to be a fact. Whatever fraud or wickedness might have been employed in connexion with this business, it is, therefore, an acknowledged truth by every believer in revelation, that oracular answers, communicating superhuman knowledge, were in this case given by diabolical agency." . . . . .

He then treats specially of the heathen oracles, taking up the question as to possibility of fraud and imposture:—

"It is important to consider the fact, that these oracles were sustained in high credit, and trusted with implicit confidence, by the wisest statesmen and sovereigns of the nations of antiquity most celebrated for their high state of civilisation. Not only did this continue under particular circumstances, and for a season or an age, but it lasted throughout successive centuries. This is an argument which all candid minds have felt. Hence, the learned Banier asks, 'Is it then credible, that if the oracles had been nothing but the offspring of priestcraft, whatever artful methods they may be thought to have used, and however successful in pumping out the secrets and schemes of those who came to consult them; is it credible, I say, that those oracles would have lasted so long, and supported themselves with so much splendour and reputation, had they been merely owing to the forgery of the priests? Imposture betrays itself, falsehood never holds out. Besides, there were too many witnesses, too many curious spies, too many people whose interest it was not to be deluded. One may put a cheat for a time upon a few private persons, who are over-run with credulity, but by no means upon whole nations for several ages. Some princes who had been played upon by ambiguous responses,—a trick once discovered,—the bare curiosity of a freethinker,—any of these, in short, was sufficient to blow up the whole mystery, and at once to make the credit of the oracles fall to the ground. How many people, deluded by hateful responses, were concerned to examine, if it was really the priests by whom they were seduced! But why? Was it so hard a matter to find one of the priests themselves, capable of being bribed to betray the cause of his accomplices, by the fair promises and more substantial gifts of those who omitted no means of being thoroughly informed in a subject of such concern?'

"Lempriere echoes the same argument, and says, 'Imposture and forgery cannot long flourish, and falsehood becomes its own destroyer.' Yet it is an undeniable fact that, 'during the best period of their history, the Greeks, generally speaking, had undoubtedly a sincere faith in the oracle, its counsels and directions.' Hence, Lucan, who wrote his *Pharsalia* scarcely thirty years after our Lord's crucifixion, laments, as one of the greatest evils of the age, that the Delphic oracle was become silent. From the general credit which the oracles maintained in an enlightened age, and during a very lengthened period, it is extremely improbable that they should have been nothing more than the base results of fraud and fiction."

The following instance from heathen history is given as illustrative of the author's statements:—

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"I refer to the case of Crœsus, king of Lydia, and the Pythian oracle. Herodotus informs us that this sovereign, alarmed at the growing power of Cyrus, king of Persia, and meditating an attack on his dominions, was anxious first to consult the most celebrated oracles as to the issue of such an important enterprise, before he committed himself to it. Prior, however, to his submitting to the oracle the important question upon which his fate depended, he was determined to propound one which should enable him, as he thought, to test the prescience of the oracle. He accordingly sent messengers to Delphi; and having carefully considered the period required for the journey, and allowed them ample time, he commanded them at the appointed hour to present themselves before the Pythoness, and propose this question: 'What is Crœsus, son of Alyattes, now doing?' They were to write the answer carefully down, and send it to him. The answer was to this effect:—

'I count the sand, I measure out the sea;
The silent and the dumb are heard by me.
E'en now the odours to my sense that rise
A tortoise boiling with a lamb supplies,
Where brass below and brass above it lies.'

"The fact was, that Crœsus, determined to be occupied in the most unlikely and unkingly manner, was engaged at that time in boiling the flesh of a tortoise and a lamb together in a covered vessel of brass." . . . . . .

The following conclusions are then deduced from the preceding statements. They are worth pondering:—

"First, then, it cannot be denied that the first answer, which referred to the strange occupation of Crœsus at the time, exhibits remarkable accuracy. We may think ourselves very wise in dismissing such a case with the cry of 'jugglery and cheating;' but it is doubtful whether by such conduct we do not evince great folly. The king of Lydia was a man of great energy and intellectual power: he was therefore competent to judge of the chances of imposition, and to guard against them, much better than we can now imagine. Yet he, by the presentation of gifts to the value of nearly one million sterling, gave ample proof that he regarded the whole as a *bonâ fide* transaction. Is it not, then, reasonable to ask, 'By what means could the Pythoness have given such a reply? By what means could the priestess at Delphi have ascertained what the king of Lydia was doing at a given hour, in his palace at Sardis, hundreds of miles away, when he had determined to exercise his utmost care and ingenuity in order to test her ability?' Neither captious querulousness, nor unmeaning sneering will meet the case. Here is an undoubted historical incident, which, I am bold to say, admits of no satisfactory solution, except on the principle of diabolical agency. But on this principle all is plain: the difficulty, otherwise insurmountable, immediately vanishes.

"But then it is asked in the most triumphant tone, 'Why were not all the responses given in language equally distinct and intelligible? Why the double meaning and equivocation of the other replies?' It is truly astonishing to see the confidence with which this objection is urged, when it is open to a very simple and rational solution. It is easy to conceive, that diabolical agency might enable the Pythoness to give a clear and distinct answer as to what was transpiring at the moment in a distant place, which to all merely human intelligence would have been wholly inscrutable. But it is far from certain that this agency could unravel the mystery of future contingent events. This is the exclusive attribute of Jehovah: he challenges this power to himself alone: 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning;' (Isaiah xlvi. 9, 10;) whilst to the idols and their worshippers he says, 'Produce your cause, saith

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the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods' (Isaiah xli. 21-23.) Diabolical aid, therefore, although it might give superhuman knowledge in respect of passing events, and afford a means of conjecture beyond all human wisdom as to the future, could not communicate the power of foretelling future contingencies. Obscure, conjectural, and enigmatical expressions, in the communication of oracles, would consequently be as necessary under this agency as without it.

"The result of our inquiry, then, is,—

"1. That we find the heathen oracles maintaining a high character and general confidence, to an extent, and for a period, beyond that which would be likely to result from continued and unaided human fraud and falsehood.

"2. The accredited declarations of these oracles exhibit a measure of knowledge respecting passing events, and a sagacity in respect of futurity, far above all that merely human ingenuity or contrivance could produce.

"3. Yet all this is found in such combined operation with wickedness, fraud, and corruption, as clearly to prove that if superhuman knowledge was connected with the oracles, it must have been diabolical.

"4. It is a certain fact, based on the authority of New Testament revelation, that diabolical agency was used in ancient times, for the purpose of giving forth superhuman oracular responses.

"From all these premises we conclude that the sagacity and general credit of heathen oracles was in some instances owing to diabolical agency."

The whole subject of the personality and agency of Satan demands our most solemn study. It has been far too much overlooked,—in many cases evaded and denied. The Church's prospects in these last days call on her to weigh the matter. There is far more in it that concerns her than she seems aware of. Individually we have a *superhuman* adversary to face; and so, collectively, has the Church. Let us know what God has revealed concerning his craft and power, that we may know with what weapons to contend, and in what strength we are to overcome.

The tendency of the age is to ignore the supernatural. The wisdom of this world rejects the idea of another race of beings, either good or evil, by which things are done for man and man's world, which man could not have done for himself or by his own power. This desire to throw out of the circle of agency all beings save man himself, and all laws save those of nature, is very startling. To centralise all action in himself, and all power of action in the visible and tangible instrumentalities which science has revealed,—this is man's aim. Thus God is shut out as a direct power, and all invisible beings are set aside as agents. Of these, and such as these, man refuses to know anything. In his wisdom, he is fast becoming either an atheist, or a Sadducee, or both. Most imperative, then, is the duty, most urgent the necessity, for giving emphatic pro-

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minence to the revelations of Scripture concerning the beings and agencies belonging to that outer circle, which, surrounding man on every side and touching him at every point, do operate most influentially, though unseen and unheard, upon his physical constitution and his spiritual life. The Bible recognises, with awful explicitness, him who is "the prince of the power of the air;" and it does indicate most sadly the self-sufficiency, the vain philosophy, the hardihood, the flippant Sadduceeism of the age, to scorn, or even to overlook, the revelations which God has made regarding the personality and the actings of a being whose malignant enmity against the Church is only equalled by his mysterious power; and whose strange proximity and presence in the midst of us render him the most successful of seducers, no less than the most dangerous of foes.*

Art. V.—HUMAN INSTRUMENTALITY.†

The various circumstances detailed in the history of Moses are truly striking, and serve very beautifully to exhibit the watchful care and over-ruling providence of God. Here we may trace the lines of divine wisdom, and behold the workings of omnipotence. We see God casting down and raising up, permitting his servant to be exposed to the greatest danger, and yet preserving him in the hollow of his hand. The contrasts in the history of this wonderful man are very marked. A helpless babe cast among the crocodiles; a worker of stupendous miracles, turning the river into blood, and making it teem with millions of living creatures; a fugitive, flying from the wrath of a monarch; a conqueror, leading the hosts of Israel forth in triumph; a simple shepherd, and a seraphic prophet; these are among the contrasts his singular character and eventful history furnish us. In all these things God had a great purpose to work out. He intended to prepare Moses to be his instrument by whom he should work mighty signs and

* Is it in allusion to Satan, as "Prince of the power of the air," that Shakspeare writes?—

> "Some airy devil hovers in the sky,
> And pours down mischief."—*King John*.

† "And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. . . . . . And thou shalt take this rod in thine hand, wherewith thou shalt do the signs."—(Exodus iv. 2, 3, 17.)

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wonders. The subject we propose to consider may be thus expressed:—*In training Moses to be his instrument, God teaches us many important truths.* Let us first look at *the training of Moses.* God had four things for Moses to do:—to use the pen of inspiration, to wield the rod of power, to be a type of the great Messiah, and to be a pattern to all believers. All these things *were* accomplished in Moses. We have in our possession the holy and infallible books which he wrote under the inspiration of the Holy Spirit,—books which reveal to us the origin of all things, the creation and fall of man, the genealogy of Messiah, the lives and trials of the patriarchs, the sufferings and deliverance of the chosen people, their sojourn in the wilderness, their fall, and his own stumbling, the giving of the law, the establishment of a new dispensation full of expressive types, and many other important and instructive things. In closing his wondrous books, he rises up to all the dignity of the prophet, and in seraphic strains traces the past history and future destiny of his people, and sings over them as restored, sanctified, and blessed in the latter day,—a joyful song of triumph.

He who was honoured thus to write the wonders of God's creating power, redeeming mercy, and righteous government, was also an instrument in carrying out his sublime designs. He was the leader of Israel, "King in Jeshurun." They who despised him despised God, and they who trusted him when he spoke in God's name were never disappointed. God "spake to him face to face, as a man speaketh to his friend;" and Omnipotence acted in answer to his prayers. In these and many other things he was a type of the Messiah, "that Prophet whom God promised to raise up, like unto him," that great one whom God would give as "a leader, a witness, and a commander" (Isa. lv. 4). "The law was given by Moses, but grace and truth came by Jesus Christ." To Moses God "spake face to face," but the Lord Jesus lay in his bosom (John i. 18). Moses said, "I beseech thee, *shew* me thy glory." Jesus was and is "the brightness of his glory," and declared, "he that hath seen me hath seen the Father." The affection of Moses for Israel was great, his prayers for them and his forbearance with them were all wonderful, but they are all eclipsed by the love, the patience, and the prevailing intercession of Jesus. While thus shadowing forth Messiah, he was a noble pattern to God's people, and as such the apostle views him with much delight. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than

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to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, "for he had respect unto the recompence of the reward," Heb. xi. 24-27.

In his faith in the heaven-provided blood, his renouncement of this world's treasures, his resignation to the will of God, his realisation of God's all-seeing eye, his rejoicing in hope of coming glory, his recognition of God's claims and authority, he is a noble character to study. Let the young study him, and imitate his wise choice; let those whom this world is seducing and entangling, study him, and learn to turn their backs upon the delusive shadows they are pursuing; let the aged study him, and seek grace to testify for God to the last, and to die, resting on his faithful arms of love and mercy. Let all inquire concerning the principle which produced all this holy conduct, and seek to possess more of that faith which is "the substance of things hoped for, the evidence of things not seen."

It must be an interesting study to watch the process by which God trained him for all this honour and usefulness. There are three places on which we are called to contemplate him, previous to his entering on his public work. We may view him in the *palace*, the *wilderness*, and at the *bush*. His eventful life was divided into three equal periods of forty years. He was forty years a courtier, forty years a shepherd, and forty a leader of Israel's hosts. The two former periods were seasons of preparation for the latter. Stephen tells us that he was learned in all the wisdom of the Egyptians, and no doubt this learning was very useful to him, as an historian and a lawgiver. Having acquired all this knowledge, circumstances occurred which constrained him to renounce the palace, and we now behold him a dweller in the desert. The accomplished courtier is turned into a simple shepherd, and he remains in this humble occupation for forty years. Thus God laid him aside to teach him his own weakness. At the close of the forty years, when the time of the promise to Abraham drew near, God appeared to him at the bush, on the mount Horeb, and in the third and fourth chapters of Exodus we have an account of the conversation which took place between Moses, and the God of Abraham, Isaac, and Jacob. Jehovah proclaims his glory, as the "I AM," the self-existent *one*, yet a covenant God. Bent on fulfilling his ancient promise, He reveals to Moses his intention to employ him, as an instrument in the deliverance of Israel,—"Come now therefore and I will send thee unto Pharoah, that thou mayest bring forth my people, the children of Israel, out of the land of Egypt."

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Moses evidently, from some cause or other, was unwilling to go on this errand; he again and again declines the high honour, pleads that the people will not believe him; then the Lord furnishes him with signs which shall command their attention and belief. He then pleads his want of eloquence: this also is overruled by God's declaration of his own power over man's mouth. Still he excuses himself, until the Lord is angry. Aaron his brother is now associated with him, and Moses is despatched on his important embassy. The reluctance of Moses at this interview, contrasts very strikingly with his forwardness, when he slew the Egyptian, supposing his brethren would have understood how that God by his hand would deliver them,—Acts vii. 25. How prone are we to extremes! how narrow is the right path, and how ready are we to deviate from it!

Moses is now fitted and qualified for his great work. In the palace he learned much of worldly science; in the desert he was taught humility; and at the bush, he was instructed in the knowledge of God's character as a covenant God, who was faithful to His promise, and almighty to fulfil it. He was shewn that the work was the Lord's, and that he could use the feeblest instruments to bring about the mightiest results. He is sent to conquer Pharoah, and deliver Israel; his only weapon a shepherd's *rod*. But he who wields that rod, is in the hand of Omnipotence, and the might of Egypt must bow down before the simple *rod*.

What truths are taught by the history over which we have briefly glanced, and especially by God's conversation with Moses respecting that rod with which he was to perform such mighty signs and wonders!

We are taught *that we may have that in our hands which, if our spirit is right, may be a means of doing much for God and his people.* Many say, I have nothing in my possession which can be of any service to others, or in any way promote the divine glory. Like Moses, they wish to be excused from going on God's errands. The people are sunk so low, it is of no use—no one will believe them—or they are not eloquent, and do not possess any gifts for service. There are others more qualified than they—send, Lord, by them. Many who thus excuse themselves have time to spare which they might lay out, talents which they might employ, property which might be distributed, and influence which might be beneficial, *if the heart were right.* It is astonishing what may be done for God and his people by persons of very little time, talent, property, or influence, if they have a right spirit. A right-

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spirit is one which feels its obligations, realises its responsibilities, rests on God's promises, and responds to the call of human misery, guilt, and grief. Let all who profess the name of Christ seek to possess this spirit. We must have a believing connexion with the cross of Christ, and feel his love constraining us. We must seek the presence and teachings of the Holy Spirit, so as to walk in the spirit. We must study the work we have to do in the light of coming judgment and the day of account, in order to possess this right spirit.

Let us endeavour to realise the fact that God could carry out his purposes without human instrumentality, or he could create it at once to his hand, but he does not choose so to act. He requires what we have to be employed for him, and he will work by it. When the poor widow came to Elisha with her great trouble, stating that her two sons were about to be sold for slaves, in order to pay her husband's debts, the prophet asked "What hast thou in the house?" 2 Kings iv. 2. That must be produced, and that multiplied, in order to pay her debt and supply for her wants. In the same chapter we read of the twenty loaves being brought forth, and made to supply one hundred men. In like manner, and on a more stupendous scale, the Lord fed the multitude with five loaves and two small fishes. Jesus said of the vast multitude, "They need not depart; give ye them to eat;" the disciples replied, somewhat despondingly, "we have here *but* five loaves and two small fishes." *These* must be forthcoming, in order to be multiplied. It is right for us to think depreciatingly of ourselves, and of our abilities and possessions, but we should never despair of being able to effect great things by small means through the help of the Lord. If the Lord says concerning aught we have or are, "that he hath need of it," let him have it at once—let there be no holding back from cowardice. He may use our feeble instrumentality as he did the rod of Moses, by which to do great things; but—

Before God will make use of aught we possess, we must cast it out of our hands before him. "Cast it on the ground," says the Lord to Moses. He obeyed, and the simple rod was turned into a serpent, and back again to a rod. It was now another thing in the estimation of Moses. God had had to do with it. Henceforth it is no longer the rod of Moses, but "*the rod of God.*" "Moses returned into the land of Egypt, and took *the rod of God* in his hand," Ex. iv. 20; see also xvii. 9. Moses henceforth could scarcely look upon it without thinking of God, and this encouraged him to use it for God. In like manner God commands us to give ourselves, with all we have and are, to him—to cast all before him in a way of unre-

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served surrender and earnest supplication. If we thus cast all before God, putting it out of our own hands into his, and then receive it back from him again a consecrated thing, to be employed for him, and if we bear in mind this solemn transaction and our obligations, we shall live lives of devotedness and usefulness. Feeling that we are not our own but bought with a price, that we are only stewards of God's bounty, we shall desire to glorify him with soul and body which are his. The instances to which we have already referred, teach us this truth. The widow's oil must be *brought forth*—concerning the loaves and fishes, Jesus said, "*bring them hither to me.*" The Saviour would teach us two important lessons by these words. The one is, that in order for anything to be of real service to the Church or the world, it must pass through his hands. The other is, that it is *our* duty to bring all to him, and place it in his hands. When David had amassed so much treasure, he brings all before the Lord, and casts it at his feet with self-renouncement and holy joy. "All things are of thee, and of thine own have we given unto thee," 1 Chron. xxix. 14. Riches grasped in the possessors' hands have often proved a curse to them; but when cast at the Lord's feet, what a blessing have they become. Talents laid up in a napkin must be brought forth to the everlasting confusion of "the wicked and slothful servant," while talents improved for God call forth the commendation of the Judge of all. Professor! clasp not the world to thy heart, lay not up treasure on earth, be not satisfied with a selfish religion, cast all before the Lord, and seek to become a living sacrifice.

We may learn to give God the glory of all the use which he makes of us. Moses by the means of his rod wrought many miracles in Egypt and elsewhere. He stretched out his rod, and the sea was divided. He held it up, and Amalek was discomfited. He smote the rock, and the waters gushed forth. But the rod had nothing to boast of, neither had he who used it. The rod was indeed an interesting object, and more so him who wielded it, but no virtue must be ascribed to the one, nor glory given to the other. "*Power belongeth unto God,*" not to Moses, nor to his rod. "God led Israel by the right hand of Moses with his glorious arm, to make *himself* (not Moses) an everlasting name," Isaiah lxiii. 12. Moses sung at the Red Sea, "Sing ye to the Lord, for *he hath* triumphed gloriously;" and at the end of his life his last words were, "Happy art thou, O Israel; who is like unto thee, O people *saved by the Lord?*" To teach Moses to ascribe greatness to God, was God's design in all his previous training. He has

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the same end in view with all his people, even "that no flesh should glory in his presence, but that he that glorieth should glory in the Lord." Paul, Apollos, Cephas, are all nothing. "Christ is all;" "God giveth the increase." Moses and Paul were both educated men, and God intended that their knowledge of earthly sciences should be consecrated to his cause; but he casts them down and empties them before he employs them, and then when they have learned that his strength is made perfect in their weakness, they give him all the glory.

Let us beware of using aught we possess in self-will or self-dependence. It is possible to do this even in God's work. Paul was in danger of thus acting, and a thorn in the flesh was given him to prevent it; Moses actually entered into this temptation, and on account of it was not permitted to go into the land of Canaan. The Lord told him to *speak* to the rock and bring forth water for the murmuring tribes. Instead of this, with his *rod* he smote the rock twice, and accompanied the strokes with the angry observation,—"Hear, now, ye rebels, must we fetch water for you out of this rock?" Numb. xx. 11. This offence was threefold; he smote the rock instead of speaking to it; he called the people by the name of rebels; he spake as if *he*, and not Jehovah, could make the rock give water. God was dishonoured, Moses was seriously punished, and we are solemnly warned. God is jealous of his glory. He will not let his most favoured instruments rob him with impunity. Let us ever lay low, and ascribe unto the Lord the glory due unto his name. This is the way to secure the Lord's presence, help, and blessing.

Surveying the history and the lessons we have gleaned from it, let each one consider the question as coming from God to him—"What is that in thine hand?" Does this meet the eye of an unconverted man; sinner, do *you* take the question home. You have a weapon in your hand, what meaneth it? Alas! you are fighting against God. Have you never read—"Woe unto him that striveth with his Maker"? Cast that weapon on the ground; cease that look of stout defiance, and refrain from those proud words of boasting. Your weapon may, yea must, inflict a deadly wound on your own soul; your high looks and scornful words are sowing seeds for a terrible crop of woe. Behold He stands before you whose mercy you have long despised, and whose authority you have so long defied. What is that in HIS hand? The olive branch of peace. He extends it to you, and beseeches you to be reconciled to him. He points you to the cross, and says, "There will I meet you, crush your rebellion, and pardon the rebel."

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Remember, immortal, responsible man, that a time will come, and come soon, when you must answer the question, and *tell* what there is in your hand. You may stoutly refuse to answer it now, or you may sullenly say, "May I not do what I will with mine own?" "Who is lord over me?" "Am I my brother's keeper?"—all this you may say, and much more of a similar kind, and God may keep silence, but ere long he will speak and set all in order before your eyes. You must hold up at the judgment throne what you have held in your hands here. How many will wish then to cast their weapons, their toys and trifles away, and to empty their hands! but no, this cannot be. The themes which employed your thoughts, the objects which engaged your affections, the labours wrought by your hands, must appear with you before the bar of God. You have sown plentifully, a crop has sprung up, you must appear with it at the great harvest day, in order to reap. Oh! you will not appear with rejoicing if you sow to the flesh. Then listen to the voice of mercy—"Cleanse your hands, ye sinners, and purify your hearts, ye double-minded; be afflicted, and mourn, and weep, let your laughter be turned into mourning, and your joy into heaviness. Humble yourselves in the sight of God, and he will lift you up," Jas. iv. 6, 8. Let your heart's response be—"I will lift up my heart with my hands unto God in the heavens;" I will contend no longer against Omnipotence, and trifle no more with eternal things. Anxious sinner, what is that in thine hand? Thou art not at rest; why not? It is of no use to bring tears, vows, hopes, or purposes of amendment. Take the great atonement in the hands of faith, and God will accept you, and fill you with peace and joy in believing.

Believer, once more put the question—Is there anything in your hand which God bids you renounce? Are you keeping back anything for which he calls? Study the conduct of Jesus, the love he displayed, his burning zeal and unbounded compassion—this is the best means to bring about an entire surrender and devoted service. Behold he comes from heaven to earth on his errand of love! What is that in his hand? *the truth!* How sweet, sublime, soothing, sanctifying, is that truth! "Grace is poured into his lips." He goes to the cross; what is that in his hand? the rugged nail, engraving in indelible characters the names of those for whom he died! He rises from the grave; what is that in his hand now? a receipt in full from God the righteous Judge; read it believingly, and sing, "Who shall condemn?" He rises to God's right hand, an intercessor and advocate, and in the face of the

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great accuser holds up in his hand the trophy of his grace, "a brand plucked from the fire." Rejoice, tempted one; thou shalt be saved by his life. He sits on God's throne, and in his hand is the seven-sealed book which he will open. He will fulfil all God's decrees to his highest glory, the salvation of the Church, and the confusion of his foes. Behold, he cometh with clouds! What is there in his hands *now?* a rod of iron and a crown of glory. His rejecters are bruised and broken, like a potter's vessel; his faithful followers are crowned, and sit down with him upon *his* throne. "It is done!" judgment is finished, righteousness hath triumphed, and in the once pierced hands of the Mediator is the whole flock, given to him by his Father; and also this world, recovered and renewed, beaming bright with beauty, for ever to remain a monument of his omnipotent love. Believer, study these glories and triumphs of Christ until you feel that his love constrains you to live to him who died for you, and rose again.

One closing thought: *What wonders will be unfolded in the judgment and through eternity when the history of human instrumentality shall be read over!* Doubtless this will be one of the employments and enjoyments of eternity, to trace the sovereignty, wisdom, power, and condescension of God in connexion with human instrumentality. God will have all the glory of all that has been done, but much comfort will come to his people from tracing his goodness in the use which he has made of men in building up that spiritual temple which will stand for ever, the brightest monument of the divine glory. Let us all labour for God in anticipation of that glorious "world to come," having, like Moses, "respect to the recompence of reward."

THE REWARD!" how glorious, how expressive of the love of *the great Master* whom we serve! Behold the labourers in their everlasting home! "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed in white robes, and palms in their hands."

Yes! the hands that wielded the sword of the Spirit, that scattered the seed of truth, that were lifted up in prayer, and stretched forth to relieve and assist the poor and needy; the hands which, though feeble, and sometimes ready to hang down, yet helped to rear the temple of the Lord,—now grasp the palm branch, and strike the harp of gold. They sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints!"

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There is no glorying in what *they* have done; they ascribe "salvation to him that sitteth upon the throne, and to the Lamb!" But their services are not forgotten by him for whom they laboured, and the very labours over which they shed tears of penitence are crowned with divine approbation. Labour on, then, ye saints of God; "whatsoever your hands find to do, do it with all your might." Do it heartily as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ, Col. iii. 23, 24.

"Feeble and weak our offerings seem,
Drops in the ocean of thy praise;
But mercy, with her genial beam,
Is ripening them to pearly blaze;
To sparkle in his crown above,
Who welcomes here a child's as there an angel's love."

Art. VI.—GENESIS.

Chapter IV.

Ver. 6.—"And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted?* and if thou doest not well, sin lieth† at the door;‡ and unto thee shall be his desire, and thou shalt rule over him.

Jehovah now speaks to Cain.§ He had given visible indica-

* שְׂאֵת. Kal. Inf. fem. Lifting up, exaltation, forgiveness, acceptance.

† חַטָּאת. Subst. fem., signifying either sin or sin-offering—hardly ever the punishment or penalty. It occurs upwards of a hundred times as "sin-offering," which seems to be its meaning here.

‡ "The door"—the door of the paradise, in front of which they worshipped, and where the sin-offering slighted by Cain is pointed to as lying. "The door of the tabernacle," and "the door of the temple," were, in after ages, well known expressions. See a curious mystical or allegorical exposition of this expression in an old Romish book called "Adagialia Sacra Veteris et Novi Testamenti," &c., by Martin del Rio, a Spanish Jesuit (A.D. 1612), vol. i. pp. 13, 14. Sin, like a surly mastiff, is represented as lying at the door of the sinner, &c.

§ The divine voice no doubt came from "the excellent glory," the Shechinah, the presence of the Lord, before which our first parents worshipped. "Enough has been already said in the preceding volumes of this work to warrant the conclusion of Faber, that the worship of the Israelites 'was no other than Patriarchism, by various additions and special institutions, adapted to the peculiar situation of a people which had been selected by Jehovah.' There was, therefore, a special place where God was worshipped by sacrifice before the cherubim. Of the nature and character of the rites performed in this

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tions of the non-acceptance of Cain's fruit-offering; and this had been followed by anger and sullen defiance on the part of the rejected worshipper. He now *audibly* addresses him, just as he spoke afterwards to Abraham, and to Moses, and to Israel. The words spoken are in the form of a gentle *expostulation.* There is no wrath in them, as we might have expected. It is the voice of long-suffering and compassion. It is *grace* that is dealing with the sinner; grace like that which dealt with Judas when the "sop" was given, the last token of friendly forbearance. "Why hast thou become thus angry, and why has thy countenance fallen?" Art thou not acting most unreasonably as well as sinfully—shewing anger against thy God —anger without a cause? Am I to blame? May I not do what I will with mine own? Besides, hast thou not brought this upon thyself? Must I do as *thou* desirest? Must I shew myself as loving and favourable to the man that regards my ordinances as to the man that sets them at nought, and chooses ordinances of his own? If thou doest well, is there not acceptance for thee?* and if thou doest not well, there is a remedy—the sin-offering lieth at the door,† so that whatever has been thy past guilt and rejection of the way of approaching me, thou mayest yet enjoy my favour, and the birth-right belonging to thee, as the elder brother shall not be affected. To thee shall thy brother's desire still be; to thee he shall look up as his superior; and thou shalt still have the rule over him.‡

This is God's last appeal to Cain regarding the birth-right. As it was the threatened loss of this and its conveyance to Abel that had so troubled him, so God makes his appeal to turn upon this point. He is slow to anger and plenteous in mercy, and he shews this in his dealings with this sullen unbeliever.

primitive worship it is difficult to speak with any precision; but it is evident that there must have been a person (in those days generally the father of the family) to offer the sacrifice; and in all probability there was, in the pure patriarchal period, some visible fire, or glory, representing the presence of Deity."—*Smith's Sacred Annals*, vol. i. p. 9.

* The "doing well" here seems to refer to the offering, not to well-doing in general. If thou compliest with my ordinances, and bringest a lamb like thy brother, shall there not be acceptance (lifting up, favour, forgiveness) for thee? The expression is similar to that in Micah vi, 8, "He hath shewed thee, O man, *what is good*"—the good thing—the thing in which God delights —the way of approaching him by sacrifice. Hughes takes this view of "doing well." It refers here "particularly to sacrificing."—P. 49.

† Lies or couches like an animal.

‡ תְּשׁוּקָה—desire or longing—occurs only three times. Ch. iii. 16, "Thy desire shall be to thy husband." Cant. vii. 10, "His desire is toward me." The verb signifies to run, run after, long for. See Gesenius; also, Patrick on the passage.

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He will not cast off at once. He has long patience, and would fain bring the rebel to repentance. The birthright was Cain's, as the eldest-born. Such was God's law; for the law of primogeniture is no mere human fiction nor modern invention. Nor will God depart from this law without a reason, whatever his own eternal purpose may be. Before transferring the prerogative to the younger brother he will make manifest the righteousness of the alteration. Cain is rejected because he rejects God's appointed way of approach. To the last we see how God makes Cain's acceptance to turn upon this—"Wilt thou take my way or thine own? If thou wilt take my way, then even yet all shall be well. Thy privileges shall not be taken from thee. Thy rights as the elder-born shall stand." This is God's appeal to unbelief. How that unbelief met the appeal the next verses shew us.

Ver. 8.—"And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." *

Love is lost upon him. Kind words are in vain. God's appeal fails. It may be that the appeal recorded was made, not once, but many times; all without effect. He will not listen. His angry sullenness increases. He resolves to revenge himself both upon God and upon Abel. He cannot get at God directly, and therefore he takes his revenge on Him by slaying His beloved child, thus venting his impotent malignity against God. He hopes to frustrate God's purpose of love to Abel, and to prevent him enjoying the Divine favour or the birthright. It is the same feeling as drew out the cry of after ages—"This is the heir, come let us kill him, and the inheritance shall be ours;" he hoped by this means to seize on the inheritance when Abel was gone. Blind revenge indeed, whether as regards God, or Abel, or himself! And not only revenge, but hatred of the good. Wherefore slew he him? asks the apostle. Because his own deeds were evil and his brother's righteous. He was a hater, not a lover of the good.† Here is the enmity of the seed of the serpent to the seed of the woman,—an enmity which nothing will satisfy but death. Hatred to Christ, hatred to the Father, hatred to the Church,—

* The Sept. read, "And Cain said to Abel his brother, Let us go into the field." The words according to the Hebrew run literally thus,—"And Cain spoke unto Abel his brother. And it (or this) was when they were in the field. And Cain rose against Abel," &c.

† One of the characteristics of the last days is, that men are to be ἀφιλαγαθοι. Here we have the first trace of the sad feature—"not lovers of good."

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these are the world's deep and unchangeable feelings, modified or restrained by circumstances, but still unaltered. The root of all is hatred of Christ himself — dissatisfaction with God's purpose of making him the one way, and his sacrifice the one ground, of acceptance. It was thus that Cain's hatred was stirred up, and so is it in every son of Cain. "If they have hated me they will also hate you." And then mark the *cunning* as well as the malignity of the serpent. By fair speeches Cain leads Abel away into a solitary field, and there murders him. He has forgotten the all-seeing Jehovah above, or is resolved to defy Him. All that he cares for is to be away from the eye of man. How near to the atheist he has come in his heart already, saying—"there is no God," or at least God will not see! *

Ver. 9.—"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother's keeper?"

God does not allow blood to be spilt like water on the earth, without inquiring after it. He "makes inquisition for blood" (Ps. ix. 12), specially for "innocent blood." It is precious in his eyes (Ps. lxxii. 11).†

The murderer's conscience was not likely to be silent. It would burn like a furnace. It would sting like an adder. It is not, however, to this that our eyes are directed, but to something more awful,—to the Judge himself—to Him "whose eyes are as a flame of fire." God comes down, as He had done in paradise to Adam after his sin. Probably it was soon after the event, at the next time of sacrifice, and to the usual place of offering that Jehovah came. Cain was there as usual, with his grapes and pomegranates. But Abel was awanting! A voice comes forth from "the glory." It is the voice of Jehovah. He speaks as one that missed a worshipper—nay, a favourite child; and He speaks to Cain as to the elder brother who ought to have cared for the younger. "Where is Abel, thy brother?" A question fitted to go straight to the murderer's conscience, and no less fitted to rouse his wrathful jealousy, as shewing how truly Abel was the beloved one. "Where is Abel,—where is thy *brother*,—he who is bone of thy bone,—*I* miss him, dost not *thou* miss him too?"

* Of Abel's death as foreshewing Messiah's, Augustine thus writes: "cujus (Ecclesiæ) primitiæ Abel sanctus est, immolatus et ipse in testimonium futuri sanguinis Mediatoris ab impio fratre fundendi."—*Augustine on Psalm* 119. Into this point, however, we do not further enter. It will come before us again.

† In the day of Babylon's judgment, we find that it is "the blood of the saints" that weighs her down, and consummates her ruin. God comes, and finds in her the blood of all his Abels (Rev. xviii. 24). She is the true Cain,—the murderer in full stature,—grown old in wickedness.

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The question only draws from Cain a bold and reckless lie; sin leading on to sin—murder, falsehood, effrontery, profanity. "I know not," he says, to the All-seeing One. He can look up into the face of God and say, "I know not." As if he would add, "*You* may know, for he is your favourite, and you ought to look after him." He is like the wicked one spoken of in the tenth Psalm, who says, "God hath forgotten, he hideth his face, he will not see." * Nay, more, he "foams out his own shame" before God. He is not afraid to be insolent even to God. "Am I my brother's keeper?" He rejects the natural claims of kindred and affection; even while afraid to own the dark deed, he is not afraid to speak as one who had cast off all natural affection. Strange inconsistency! He mocks God, he utters lies in His presence, he flings off the bonds of brotherhood, yet he will not own the murder! "Thou canst not say I did it." How unsearchable man's heart in its evil! "It is deceitful above all things, and desperately wicked." Cain will go on heaping sin upon sin, but his pride will not allow him to confess the charge. "Am I my brother's keeper?" as if he would say, "What have I to do with him?—*thou* art his keeper—he is thy favourite—thou shouldest know more about him than I—why ask such a question of me?" He speaks as one who would not allow himself to be questioned, even by God—as one who denied God's right to question him, who was enraged at the suspicion thus cast upon him—a suspicion to which his conscience at once responded, while his lips rejected it. What will not man do to God? Is there any length of pride, or deceit, or insolence to which he will not go? Many things may restrain him, yet he is ever ready to break loose, and to defy Jehovah. He will crouch to a poor mortal superior, but he will insult the God that made him.†

Ver. 10.—"And He said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground."

The Divine reply is calm, yet awfully piercing. There is no outburst of vengeance, nor sudden stroke of wrath. "What is this

* Ps. x. 11. The whole tone and pleadings in this psalm carry us back to Cain and his brother. It sets forth very fully and awfully "the way of Cain."

† The Chaldee Paraphrast makes Cain to say, "There is no justice—there is no judge—there is no world to come—there are no rewards for the just." How applicable here the words of Ps. xxxvi. 1, "The transgression of the wicked saith within my heart, there is no fear of God before his eyes.

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dreadful deed which thou hast done, and which thou are trying to conceal from me? The voice of thy brother's blood cries to me from the ground."* In the first part of the answer, God brings home the charge to the sinner's conscience, and makes him feel how vain was his attempt to evade it, or to conceal the deed. In the second part, He adduces *witnesses*. The voice of Abel's blood. That blood crieth *to me*, says Jehovah. It makes no vague or random sound, but appeals directly to me. Cain had shed that blood, and perhaps had hidden the body in the ground. The voice was silenced; there could be no witnesses; the murderer seemed safe. Who could accuse him? But from that very ground, in which he had buried the bleeding body, there came up a voice in the ears of God, accusing the murderer, and pleading for vengeance. Out of that very place of secrecy where he had hoped for ever to conceal his crime from every eye, the voice came up to God. The blood had made its appeal to Jehovah, and He had now come down to answer that appeal, and to shew how precious was that blood in His sight. As yet there was no human judge to take cognisance of the crime. God himself must do it.

* The Apostle's words (Heb. xii. 24) seem plainly to refer to this: "The blood of sprinkling, which speaketh better things than that of Abel." There seems no reason for referring this, as some do, to the blood of Abel's *sacrifice*. His blood cried for vengeance, Christ's for mercy. Abel's blood spoke of the curse, Christ's of the blessing. Abel's spoke of wrath, Christ's of grace. Abel's spoke of condemnation, Christ's of pardon. Abel's spoke of terror, Christ's of comfort and peace. Abel's spoke of death, Christ's of life. Abel's spoke of hatred, Christ's of love. Abel's spoke of earth become the dwelling-place of sin, Christ's was the pledge of earth yet to become the abode of holiness. It ought to be noticed here that the word "blood" in the Hebrew is "bloods," and the verb "crieth" is literally "cry," in the plural, agreeing, not with "voice," but with "bloods." In the plural the word generally refers to murder. Ps. v. 7—"Men of bloods." The Targum gives a curious meaning—"The voice of the bloods of the generations or multitudes of just men who should have proceeded from thy brother," &c. See *Bush* on the verse. Also *Fuller*, Discourse viii. The reader will remember the well-known passage of Shakspeare—

"O my offence is rank, it smells to heaven,
It hath the primal eldest curse upon't,
A brother's murder."

We ought to refer the reader to Dr Kennicott's Dissertation on "the Oblations of Cain and Abel." It is on some points strained and over-ingenious, but able and interesting. He thinks that "I have gotten a man from the Lord" means "I have gotten a man according to the promise of the Lord"—(P. 115). He thinks that Abel's name was given, not at his birth, but afterwards, as expressive of his mother's feelings at his death—(P. 117). He strongly and irresistibly argues out these two points, (1.), that sacrifice was of Divine institution; (2.), that the Sabbath was observed by the patriarchs, and that it was on the Sabbath that the brothers brought their offerings.

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Thus from the days of Abel has pleaded the blood of the saints:—"How long, O Lord, wilt thou not judge and avenge our blood?" Thus the voice has been going up for ages from the ground, from the cell, from the cave, from the rock, from the glen, from the moorland, from the flood, from the flame, from the scaffold. What spot of Europe, not to take in more, is there from which this cry is not ascending? From the plains of Italy, from the valleys of Piedmont, from the dungeons of Spain, from the streets of Paris, from the stones of Smithfield, from the fields of Ireland, from the moors of Scotland—from all these has been ascending for ages the cry, "how long!"—a cry unsilenced and unsatisfied—deepening and swelling as the ages roll on—a cry which will ere long be fully answered by the coming of Him who is the great avenger of blood and rewarder of His saints.

Ver. 11.—"And now art thou cursed from the earth (Heb. ground), which hath opened her mouth to receive thy brother's blood from thy hand."

This is the first *direct* curse on *man.* The serpent and the ground had been cursed before; but neither Adam nor Eve had been so. But now God, addressing a *man*—the son of a man—a creature of his own—says, "Cursed art THOU." Fearful words, coming straight from the lips of God into the very ear of man, standing in the presence of God. No lightning bursting on him from the clouds could be half so terrible. The blessing is revoked, and the curse goes forth. It is a curse because of *innocent blood,* as if foreshewing the curses which the shedding of innocent blood were yet to bring upon men. This curse is represented as coming up from the ground, as if the ground which had been moistened with the blood were to be the instrument of inflicting the curse.* In Ezekiel we read of the "mountains devouring men" (xxxvi. 12-14), and elsewhere of the land "spewing out" (Lev. xviii. 28, xx. 22); so here the very ground is impregnated with evil to Cain, and sends up its curses on him. The soil is to cast him off; the earth is to loathe him; inanimate nature, more tender-hearted than he (inasmuch as it drank in the blood), is to set its face against him.

* Why our translators in the previous verse rendered the word "ground," and here "earth," is not easy to say; perhaps for the same reason that the Sept. in the former verse renders מן by ἐκ, and in the latter by ἀπο—both versionists seeming to understand the latter as if God meant to say, "Thou art cursed, and driven out from the earth." This idea, however, is afterwards (verse 14) expressed by מעל, "from upon," which the Sept. render ἐπι, and the Vulg. *super,* by which preposition they also render the passage before us. *Patrick,* however, makes "cursed from the earth" to mean "thou art banished Eden."

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It had received the innocent blood into its bosom, and it was to send up unceasingly on the murderer an endless curse.*

Ver. 12.—"When thou tillest (or shalt till) the ground, it shall not henceforth yield unto thee her strength (*Heb.* it shall not add to give her strength to thee); a fugitive and a vagabond shalt thou be in the earth," (*Heb.* moving and wandering shalt thou be on the *earth*—not *the ground.*)

This curse is a twofold one; it was to affect the ground, and it was to affect himself. It was to inflict barrenness on the soil, so that it was not to continue to yield its strength as it had hitherto done to his tillage;† the innocent blood had sterilised it. *Adam's* sin drew down on the soil the curse of fruitfulness in evil (ch. iii. 18); Cain's draws down on it the curse of barrenness in good. But the curse affected himself as well as the ground. It was to afford him no settled dwelling, as well as no return for his labour—sustenance and settlement were to be denied. He was to be rooted up from the soil and flung off, to be carried to and fro, like the withered leaf. Driven out from the presence of Jehovah, from the place where the glory dwelt, and where the altar was erected, he was to become a wanderer over earth, his sin, like a malignant demon, pursuing him, and allowing him no rest for the sole of his foot. As Israel, in after days, were made wanderers among the nations for the bloodshedding of the Lord of glory, so was Cain. Tortured within, and cursed without, he was to bear the weight of a brother's blood whithersoever he went. Impelled by *envy*, he had murdered his holy brother, and now something more terrible and more unquenchable takes possession of him—remorse of soul—the undying sting of conscience. He had slain his brother to prevent his inheriting the birthright, and to secure the blessing for himself; and now he finds that he has called up against himself a curse which is to track his footsteps throughout earth, and render his very life a burden and a sorrow. Such is SIN! So terrible, so ruinous, so relentless, so armed with the curse of God. Such are the

* Augustine dwells on the contrast between Cain and the ground, the one shedding the blood, the other receiving it into its bosom. "Ille fudit sanguinem, non excepit. Ille fudit, alia terra excepit; et ab eâ terrâ quæ os aperuit et excepit, ille maledictus est."

† The curse was specially suited to Cain as a "tiller of the ground," and as one who brought of the fruit of the ground as his offering to God. Now God rebukes both his tillage and his offering; marring the former, and drying up the source of the latter. His occupation would thus become a perpetual witness against him; and hence, perhaps, it was, that he and his descendants betook themselves to the mechanical arts and city-building. Fruitfulness of soil being denied, they dug for gold, and silver, and iron. Thus was the memory of Cain's sin perpetuated.

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fruits of envy. Burden upon burden, stroke upon stroke, sorrow upon sorrow! From above, from beneath, and from around, the torment, and the terror, and the bitterness pour in. There is no peace to the wicked—no rest, no settlement. How sin uproots and unsettles, making a man to flee hither and thither, in order to get away from himself! How vain! O SIN, *sin!* what horrid things are all wrapt up even in its smallest indulgence! An unkind thought, a harsh word, an envious feeling,—then sullenness, anger, murder—a brother's murder! How little do we know sin, or reckon on its results, or calculate the fruits that come forth from its womb! *

Ver. 13.—" And Cain said unto the Lord, My punishment is greater than I can bear.† 14. Behold, thou hast driven me this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond ‡ in the earth: and it shall come to pass, that every one that findeth me shall slay me."

Up to this point the murderer has lifted up a bold front before Jehovah. But the sentence from God's own lips has overwhelmed him. It has smitten him like a thunderbolt. He

* How like the curse on Cain has been that on Israel for ages! And both for the same crime—a brother's blood! Israel is the true Cain, a wanderer among the nations—See Lev. xxvi. 36; Deut. xxviii. 25, 65. Augustine speaks thus of the Jewish nation, Com. on Ps. xl. and lix., but he dwells fancifully on the *signs* which God has given to them that they shall not be destroyed, such as the sign of circumcision, unleavened bread, &c.

† The marginal rendering seems the true one here,—" Mine iniquity is greater than that it may be forgiven." In this concur the Sept. and Vulg., Robertson (clavis). *Wall* suggests, " Is my fault greater than may be forgiven?"—(*Critical Notes on the O. T.*, vol. i. p. 8.) Michäelis gives the same. *Dathe* gives, " Major est mea culpa quâm ut remittatur," and *Rosenmüller* a similar rendering. In the *Critici Sacri* there is a long note of *Fagius*, supporting this sense. *Havernick* remarks, " the unbloody offering of Cain stands in a remarkable agreement with the expression, My sin is greater than can be taken away"—*Introd. to the Pent.* p. 103.

‡ " A fugitive and a vagabond." The old English translations, Tyndale, Coverdale, and the " Bishops," give, " a vagabond and a runnagate;" the Vulgate, " vagus et profugus;" Tremellius and Junius, " vagus et infestus agitationibus." How the Sept. got στενων και τρεμων, groaning and trembling, one hardly sees. Homer speaks of ἀλημονες ἄνδρες, " wandering men"—(*Odyssey*, B. xix. 74). Horace uses the expression, " fugitivus et erro"—(*Sat.* B. ii. 7, line 113). Byron, in his sad misanthropy, exclaims—

. . . . " I am as a weed
Flung from the rock, on ocean's foam to sail
Where'er the surge may sweep, the tempest's breath prevail."
CHILDE HAROLD, *Canto III.*

And Montgomery, even more beautifully, and in a far nobler strain, speaks of

. . . . " Waifs in the universe, the last
Lorn links of kindred chains for ever sundered."
PELICAN ISLAND, *Canto II.*

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can no longer defy God, nor brave His anger, nor trifle with His omniscience. He is not, indeed, humbled; repentance is far from him; but he is silenced, convicted, crushed. Like Ahab, in an after age, he bows before a power with which he can no longer trifle; but that is all. Like Judas, he is stung with remorse, as when the betrayer cried out, "I have sinned, in that I have betrayed the innocent blood." He now, for the first time, confesses sin; yet it is only *this* sin,—no more,—that he avows. In the sharp bitterness of remorse, he passes from callousness to despair. For there is no right sense of sin here, but the mere agony of blind remorse, arising from the reaction and revulsion of his furious passions, and the terrible thought that he is in the hands of an angry God. Transgressor, what does this avail? Remorse is not repentance. Terror is not repentance. Despair is not repentance. The revenge which an outraged conscience takes on man for some dark deed is not repentance. These are but Cain's sullen ravings, or Ahab's alarm, or Judas' despair. There are outcries such as these in hell, with weeping, and wailing, and gnashing of teeth; but where is godly sorrow, the tears of a broken heart?

Cain enumerates the causes of his despair. These are three, —the three articles of the sentence pronounced; and then he sums up with a conclusion of his own—"It shall come to pass that every one that findeth me shall slay me."

(1.) Behold, thou hast cast me out this day from (or from upon) the face of the ground. *Thou* hast driven me! He sees it to be Jehovah's own doing. He who drove Adam out of Paradise, now drives Cain out of Eden. Adam's sin brought expulsion from the inner circle, Cain's from the outer. He is to be cast out from the land where he had been born, where was his home; from the ground which he had tilled. He was now doubly banished—compelled to go forth into an unknown region, without a guide, or a promise, or a hope.

(2.) From thy face I shall be hid. God's face means, doubtless, the Shechinah or manifested glory of Jehovah at the gate of Eden, where Adam and Eve, and their children, had worshipped; where God was seen by them, where He met them and spake to them as from His mercy-seat. From this place of Jehovah's presence Cain was to go out. And this depresses him. Not that he really cared for the favour of God, as one "in whose favour was life," but still he could not afford to lose it, especially when others were left behind to enjoy it. And all his religious feelings, such as they were, were associated with that spot.

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(3.) I shall be a fugitive and a vagabond in the earth.* Unchained from his primeval home, he was now to drift to and fro, he knew not whither. He was to be a leaf driven to and fro, a man without a settlement, and without a home. Poor, desolate sinner! And all this is thine own doing! Thy sin has found thee out. Thine own iniquities have taken thee, and thou art holden with the cords of thy sins (Prov. v. 22).

Cain now sums up all by drawing his own sad inference. He is sure to be slain by the first that meets him. There was nothing of this in the sentence; but a guilty conscience suggested it. He sees himself a marked man. Death surrounds him. What else can a murderer expect? What else can a murderer's conscience forbode?

Ver. 15.—"And the Lord said unto him, Therefore, whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him."

Jehovah meets the murderer's despair with words and acts of grace. His sullen ravings draw forth no wrath. God has declared the punishment, and will not be provoked to exceed it. Nay, He takes measures to prevent its being exceeded. Not a drop more shall go into even Cain's cup than He himself decrees.† And Cain must *know* this, and must be assured that nothing beyond the awarded penalty shall be permitted to come upon him. Grace meets the murderer, and gives him this assurance on the part of God. God will not allow any save himself to deal with Cain. "Vengeance is mine, I will recompense, saith Jehovah." If any shall attempt to take his life, vengeance shall fall on him sevenfold. Of this God gives Cain a sign ‡—a sign for himself, that he would be preserved safe from all attempts against his life, thus relieving his

* "A fugitive," one "moving" or flying from God and Paradise. A "vagabond," a "wanderer," having no rest, even in the land to which he came.

† God's time had not yet come for the enactment, "Whoso sheddeth man's blood, by man shall his blood be shed." Till that enactment was made, no man had a right to slay even a murderer.

‡ Not "set a mark upon," but "gave a sign to." Dathe and Rosenmuller very decidedly adopt this as the true rendering, both remarking that שׂים is often used in the same sense as נָתַן—yet there must be some reason why the former word is used. The *nature* of the sign, or its position, required the use of "placed," not "gave." *De Sola* renders it, "appointed a sign to Cain," and shews that the preposition ל does not mean *upon*, but *for* or *to*.—See also Hamilton's *Pentateuch and its Assailants*, p. 174. We may notice, also, that the word אוֹת occurs seventy-six times in the Old Testament, and, save in the place before us, has always been translated a sign or token, not a mark.

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apprehensions, and in this respect delivering him from the terrors which surrounded him, terrors not confined to the time then present, but terrors of what might be in the ages which lay before him ere he returned to dust.*

But why is God so anxious to preserve Cain from death, and to give him the assurance of this security? Some reasons are obvious, besides those which run us up directly to the sovereignty of God. (1.) God's desire is to manifest the riches of His grace, and the extent of His forbearance, and that He has no pleasure in the death of the wicked, but wishes by his long-suffering to lead him to repentance. (2.) Death would not have answered God's end at all. It was needful that Cain should be preserved alive as an awful monument of sin, a warning against the shedding of man's blood. We find that this proved ineffectual, for in after ages we read that the earth was "filled with violence," which compelled God to interfere, with the Deluge; and we find, also, that after the Deluge, God enacted the statute referred to above for the repression of murder, putting into man's hands the very power which before that He had kept wholly in His own. (3.) Cain was spared, too, because of this partial repentance. God accepted Ahab's repentance (1 Kings xxi. 29); poor and hollow as it was, so does He Cain's; for He is gracious and merciful, looking for the first and faintest sign of a sinner's turning to himself, willing to meet him at once without upbraiding, and putting the best possible construction on all he says and does. To what lengths is not the grace of our God able to go! Sin abounds, but grace superabounds. How desirous is Jehovah, not to curse, but to bless; not to smite, but to heal; not to destroy, but to save.

Ver. 16.—"And Cain went out from the presence of the Lord (*Heb.* from the face of Jehovah), and dwelt in the land of Nod, on the east of Eden."

He must tarry no longer within the bounds of Eden. Willing or unwilling, he must go. Like Judas from the presence of Jesus, so does Cain go out from the face of God, from the place where the visible glory of God, the Shechinah, had its

* The world by this time (about 130) would be beginning to increase in population. But, besides, Cain lived on for several generations, and needed to be assured that at no future time should vengeance be taken on him. Some may count it strange that in the first part of the verse God should provide for the possibility of his being killed, by appointing vengeance on the slayer, and in the latter should assure Cain that he should not be killed. But this is God's way of suiting himself to man; as, for instance, when he speaks of the possibility of a saint falling away or being a castaway, and yet assures him that he shall not fall nor come short of the kingdom.

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abode. Partly troubled at his banishment, and partly relieved at getting away from the near presence of the Holy One, he goes forth, a banished criminal, whose foot must no longer be permitted to profane the sacred circle of Eden; an excommunicated man, who must no longer worship with the Church of God, round the primeval altar. He goes out, not like Abraham to the land of promise, the land flowing with milk and honey, but to the land of the threatening, the land where no Divine presence was seen, and on which no glory shone, and where no bright cherubim foreshadowed redemption, and proclaimed restoration to Paradise, and the tree of life. He goes out to an unknown and untrodden land, a land which, from his own character as "the wanderer," received in after days the name of Nod. He goes out, the flaming sword behind him, driving him out of his native seat, and forbidding his return.

A banished man, an excommunicated worshipper (the sentence of excommunication pronounced by God himself)—one "delivered over to Satan" (1 Tim. i. 20), he takes up his abode in the land of Nod. There he "sits down," not as if at rest, for what had *he* to do with rest? Can the cloud rest? Can the sea rest? Can the guilty conscience rest? He sits down in Nod, but not to rest, only to drown his restlessness in schemes of labour. He went towards the rising sun.* He and his posterity spread eastward, just as Seth and his posterity spread westward. The two great families separated, only to meet again in after ages, when overflowing wickedness had erased the line of separation, and a common ungodliness had made them one.†

"The way of Cain"—what is it? (Jude 11.) The apostle speaks of it as something terrible, and something which will be specially exhibited in the last days. "Woe unto them, for they have gone in the way of Cain." That way began in un-

* Montgomery thus paints the fugitive—

"Eastward of Eden's early peopled plain,
Where Abel perished by the hand of Cain,
The murderer from his Judge's presence fled;
Thence to the rising sun his offspring spread.
But he, the fugitive of care and guilt,
Forsook the haunts he chose, the homes he built;
While filial nations hailed him sire and chief,
Empire nor honour brought his soul relief;
He found where'er he roamed, uncheer'd, unblest,
No pause from suffering, and from toil no rest.
World before the Flood.

† If this be the separation between the seed of the woman and the seed of the serpent, is Gen. vi. 2 the scene of their accomplished reunion? The sons of God and the daughters of men (as Israel and Moab) allying themselves together.

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belief, in the rejection of God's way of "salvation through the shedding of blood."* It ended in utter worldliness and infidelity —in the unrestrained indulgence of the lust of the flesh, the eye, and the pride of life. It was a way very much marked by the Apostle Paul's characteristics of the perilous times of the last days (2 Tim. iii. 1). In it we find selfishness, envy, hatred, murder, hypocrisy, lying, pride, independence, rebelliousness, ambition, all coupled or covered over with the "form of godliness." Rejection of the woman's seed, and of God's way of acceptance through that seed—this is the main feature, that which influences all the rest. No Christ for him! No bruised heel for him! No shedding of blood for the remission of sins! No righteousness of a substitute in which he may stand before God! "The *way* of Cain!" It still exists. It has not been ploughed up so as to become imperceptible. It is still visible, and it is coming more and more into admiration as man's conscience gets blunted, and as his proud self-sufficiency exhibits itself. No sacrifice, no substitute, no imputed righteousness, no blood-shedding, no "religion of the shambles" for us!

And is such a way the way of holiness? Will such a religion lead men to love and gentleness, and brotherly kindness? Will such a faith make a happy kingdom and a blessed earth, introducing the reign of peace and gladness? So say its exulting votaries, emancipated, as they suppose, from the trammels of old creeds, and from the brutalising influence of altars besmeared with blood. So says the philosophic theology of the day. So says the poetry of the age.†

But look at Cain. That was *his* way. He rejected the expiatory blood, turning away from the "religion of the shambles," to the mild gentleness of a worship in which no life was taken, and no blood was spilt, and no suffering inflicted. Did this mild and genial religion of his lead to a loving, gentle life? No. He who had so many scruples about shedding the blood of an innocent lamb, has none about taking the life of a holy and unoffending brother. He who is too pure and refined in his ideas of religion to profane his altar by turning it into "shambles," is all the while busied in preparing "shambles" of his own, where, for the gratification of malice, hatred, envy, and revenge, and every hellish passion, he may, with his own hand, butcher a brother for being more righteous than he.

* See Mr Faber's "Eight Dissertations," vol. ii., appendix, for an article on Cain.

† "Christian Socialism," as it is called, is, not less than the infidel's Socialism, "the way of Cain."

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LXXXIII.

The appeal of last Psalm to the Judge, by Asaph, in the name of Messiah and his people, is of the same spirit with this more lengthened and full prayer by the same Asaph. The times are the same. Whatever were the circumstances of the Psalmist, that furnished an appropriate season in the view of the Spirit of God for giving it to the Church,—whether such as those of Jehosaphat's reign (2 Chron. xx. 14) or not—it seems probable that He who knew men's hearts saw more than once this same hatred to Israel taking the form of a combined conspiracy of all the nations round. Even thus has it been more than once in regard to Britain, the retreat of God's hidden ones; and even thus, were the vail lifted up, might it be found to be true at this hour of the foes of Protestant truth. And yet more shall the latter day bring to view a combination of kings and people against the Lamb and his faithful few—a combination which shall meet with extinction on the plains of Megiddo, most fully realising the prayer and anticipations of this psalm, ver. 9, 10, 11. O what a song to sing in days when Antichrist shall be wondered at by all the earth!

From ver. 1 to 8, where "*Selah*" introduces the pause, the prayer ascends, spreading before the Lord, like (Acts iv. 29) the threatening aspect of His foes, who direct their malice against "His *hidden ones*" (ver. 3)—that is, not unknown, or obscure, but His people hid as His treasure, as Psa. xxvii. 5. They who all were jealous of each other, like Pilate and Herod, are friends now—

"*They consult from the heart with one accord*" (ver. 5).
"*They make a covenant against Thee!*"

A circle seems drawn round Israel's land; the hunters have inclosed their prey—Edom and Ishmael on the *south;* Moab and the Hagarenes, who dwelt near Gilead (1 Chron. iv. 18), to the *east*, along with Gebal, whose capital was Petra, or Sela, and Ammon, and old Amalek; and on the *west* Philistia and Tyre—all these, calling *Assyria* to their aid, to pour down from the *north* his resistless bands!

But faith sees this armada scattered, as surely as was that of Spain on our shores.

"*Treat them as Midian!*
As Sisera! as Jabin!
At the torrent of Kishon!
At Endor they have perished!
They have become dung for the soil! (9, 10).

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All this, at the very time when they are saying, "*We will take possession of these habitations of God*" (ver. 15), the cities of Israel, protected by their God. The Lord answers their prayer—"*Make them like a wheel*" that threshes the corn and beats the straw to pieces (Philips), or like the *thistle-down* in the whirl of the storm.

The end is like the issue of judgment so often declared by Ezekiel, *e. g.* xxx. 26, xxxv. 15, xxxviii. 23, xxxix. 28.

"*Men seek thy name, O Jehovah!*" (ver. 16.)

And again—

"*And they know that Thou—thy name alone is Jehovah!*
Most high over all the earth!"

The Armageddon of the Last Days, ended by the Lord's appearing, when His feet stand on the Mount of Olives, and He recapitulates (so to speak) all the victories of ancient days in that one, shall result in the fame of the Lord being spread over earth, and His one name acknowledged. What a glorious answer to

The prayer of the Hidden Ones against the crafty counsel of Messiah's foes.

Psalm LXXXIV.

We are now with the Lord's "hidden ones" in their quiet land, where they wait on their God. We see here their joys, their earthly heaven. They may see at a distance "*the tents of the wicked*," as Balaam from his rocks saw Israel's; but they feel no envy, they desire nothing of the luxuries there, they seek not the fame of being one of these "men of renown." Like the first psalm "*on Gittith*" that we met with (Psa. viii.), this "Psalm of, or for, the sons of Korah," * celebrates the excellencies of the Lord's name, for it presents us with the pleasant sight of a company of worshippers going up to the house of the Lord.

That pilgrimage of Israel to the place where the Lord had put his name, was significant of more than met the eye. It told of other pilgrims who should in after ages travel through the world with their heart toward the Lord, and their hope fixed on seeing Him revealed at the end of their pilgrimage in another manner than they knew Him by the way. It included, too, the journey of Him who, as Chief of Pilgrims, was to take the same road, share the same hardships, feel the same longings, hope for the same resting-place, and enter on the same full enjoyment of the Father's grace and glory.

It is, then, the *Just One and his members on their way to Zion*, "*the city of the living God*," that forms the essence of the Psalm.

We have *their setting forth*, ver. 1, 2. "*How beloved* (יְדִידוֹת) *are thy tabernacles*," they say to the "*Lord of Hosts*," in deeper feeling

* The sons of Korah kept the gates of the tabernacle, 1 Chron. ix. 19. Hence ver. 16 is peculiarly natural in their lips.

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than Num. xxiv. 5, for they love the place because they love the person. They speak to one another in ver. 2, "*Longing, yea, even fainting has my soul felt for the courts of the Lord.*"

> "*My heart and my flesh sing for joy*
> *Toward God, the Living One!*"

We next find *objects on the way* attracting a moment's attention, and furnishing help to their thoughts, ver. 3.

> "*Truly* * *the sparrow reaches her home,*
> *And the swallow her nest,*
> *Where she has placed her young!*"

And who is this sparrow, and this helpless bird? Who is this swallow, a wanderer to another clime, though here for a time? It is the pilgrim himself (Hengst.) The pilgrim identifies himself with these birds of the air, and hence adds—

> "*Thy altars, O Lord of Hosts* (see Num. iv. 31, altar of sacrifice and of incense.)
> *My king and my God!*"

The pilgrim-sparrow has found *thine altars, O Lord of Hosts!* The stranger swallow has found *thine altars!* There is the home and the nest! That atoning altar of sacrifice speaks peace! That golden altar of incense holds out acceptance through the infinite merits of the sacrifice offered; here is my home, my nest; † for here is God, my God and my king, who will care for me, defend me, be all in all to me.

The pilgrim at ver. 4, followed by the "*Selah*" pause, seems to *rest by the way*—he is under some fig-tree, at some well. He thinks of those who are never away from the Lord, and covets their bliss.

But he rises up, ver. 5, 6, *and journeys on*, comforted and strengthened by the thought that they are already blessed whose "*strength is in Thee*"—

> "*In whose hearts are ways,*"

pilgrim-ways, the roads that are cast up for travelling. Blest to have the resolution to traverse these, instead of slothfully abiding at home (Jerem. xxxi. 21). They are willing to endure hardship and inconvenience, taking what they find, less or more.

> "*Passing through the valley of Baca,* ‡
> *They make it a well.*"

* This is a common use of גַּם, Job xviii. 5. "Yea (גַּם), the light of the wicked shall be put out," Ps. xxv. 3.

† Our English version misleads the reader. The Hebrew does not mean to imply that birds built their nests at the altars: the thing was a moral impossibility. The French is good—"*Et moi quand verrai-je tes autels?*"

‡ Valley of tear-shrubs (Hengst.) Valley of lamentation, *Jammerthal* (Gesen.) Some sterile, gloomy spot, on the way to Jerusalem, like that near the barren knoll of Scopos.

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Little as there may be of water, that little suffices them on their way. It is a well to them. They make it "*truly pools* (which) *the early rain has covered*"—being content with the supply by the way. It is as good and sufficient to them as if showers of the heavy autumnal rains had filled the well. Pilgrims forget the scanty supply when they have abundance in view at the end. Israelites going up to the Passover made light of deficient water, for their hearts were set on reaching Jerusalem. Our Elder Brother, the leader of the pilgrim band, endured such hardships for the joy set before Him; endured to be "*thirsty*" on the cross under infinite wrath; and in this He set us an example, as well as wrought out salvation.

In ver. 7 we see the *arrival* of the pilgrims at the city.

In ver. 8, 9, we hear their *prayer when* arrived—

> "*O God, see our shield,*
> *Behold the face of thine Anointed!*"

Israel's *Priest* was "*shield and anointed*" to the worshippers; *Christ* is all this in antitype. Christ himself could use this prayer. Identifying himself with the pilgrim-band, they might be supposed pointing to Him and saying, "Our shield look upon, O God!" While He himself might be supposed seconding the plea by calling the Lord's attention to himself—"*Behold the face of thine Anointed One.*"

And now, ver. 10, 12, you are made to hear the report of the place given by those who reach it. *Israelites* would thus commend God's holy place to their fellows; but they who reach the kingdom, of which all that was the shadow, what would they not say of the glory, and beauty, and bliss, and peace? If a day in the Lord's typical courts was so satisfying, what would be a day in the kingdom? And if *one* day, what the Eternal Day,—"*dies sempiternus, cui non cedit hesternus, quem non urget crastinus?*" (August.)

> "*For the Lord is a sun and shield;*
> *God giveth grace and glory;*
> *The Lord withholds no good*
> *From them that walk uprightly.*"

The Lord is all brightness and no gloom, and all safety. He gives "honour and glory" (see Prov. iv. 9, &c.) He leaves not one unsatisfied wish. Not one in that kingdom but ever sings (and O that all on earth heard it now!)—

> "*O Lord of Hosts, blessed is the man that trusteth in Thee!*"

This is the heartfelt utterance of each one that has travelled thither; the testimony, ungrudging and unqualified, of

The Just One, and his members, on their way to the city of the Living God.

Psalm LXXXV.

When Israel ceased to be pilgrims to the city of God, the Lord made them in another sense pilgrims and strangers, "tribes of the wandering

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foot and weary breast." The captivity of Babylon was only a foretaste of centuries of exile and oppression. But, on the other hand, the restoration under Ezra and Nehemiah is, after all, but a foretaste of the final restoration of that people, still beloved for their fathers' sakes. "*The sons of Korah*" sang this song, perhaps by Babel's streams, and then at Jerusalem when the few thousands returned.

They pray for full deliverance, from ver. 1 to 7. The burden of it is, Lord, thou hast in other times been gracious, thou didst in former days turn back Jacob's captivity—

> "*Wilt thou not quicken us again?* [give us life again].
> *And thy people* (no more scattered) *shall rejoice in thee.*" (Ver. 6.)

And that "*life*" to them as a nation (תְּחַיֵּנוּ) is what Paul refers to as "*life* from the dead to the world." (Rom. xi. 15.)

They get an answer, ver. 8. The people as one body (Hengst.) suddenly hear a voice from the Holy One. "*Let me hear what God the Lord speaketh!*" It may be their *priest*, as representative of the nation, that says, אֶשְׁמְעָה "*Let me hear*," in which case we might see Christ, their long-rejected Priest, becoming their Intercessor, and bringing them the Lord's message from the true Holy of Holies. The nation is waiting, and this their representative says, "*Let me hear*"—for it is worth hearing, it is glorious news,

> "*For he speaks peace to his people!*"

words like those of Jeremiah—"Thoughts of peace and not of evil!" But, besides, he seems to tell of their being instrumental, as "life from the dead," in blessing the nations; for while he speaks peace, it is to Israel, but not to them only, it is to

> "*His people, and to his saints.*
> *And they shall turn no more to folly!*"

The time of millennial blessedness has come. The time for displaying grace to the full has come. Jew and Gentile shall meet, like David and Araunah, at the altar on Moriah.

> "*For his salvation is near them that fear him,*
> *So that glory tabernacles in our Land.*"

The salvation of Israel has come out of Zion. The Saviour has come, the Redeemer, "*the glory*," in its fullest sense, antitype of the cloud of glory. And what a full display of divine perfections now, in the salvation of Jerusalem-sinners, Mannasseh-sinners, unbelieving souls!* The Redeemer is there, and hence "*grace and truth*" have met, for "*mercy* and truth" here, are the "*grace and truth*" of John i. 17, of which Messiah is the full vessel, the living fountain. "*Righteousness and peace*" also, for here is the true Melchizedec, who is "*first* king

* It is said in Romans xi. 31—"*At present they have not believed your mercy* (ἠπειθησαν τῳ ὑμετερῳ ἐλεει) *in order that they may be objects of mercy*"—monuments of what that very mercy can do.

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of righteousness, and *then* king of peace." The harmonised perfections of the Holy One shine bright over Israel restored; these tallest of unbelieving ones illustrate in their conversion every attribute which the cross has magnified. Restored and converted Israel walk in a strange land! for now their heaven over them is *righteousness*, and the soil under their feet is *truth*. God's unbroken word is illustrated by them in manifold ways, so that it is as if it "*sprang up like the flowers of their land*" when the rains are over and gone; and then, all is done in righteousness, their sins being forgiven through atoning blood; nay, "righteousness" is their canopy, "looking down from heaven." * "A carpet of truth! a canopy of righteousness!"

"*Truly Jehovah giveth what is good;*
And our land yieldeth its increase."

All this, it is repeated, to the magnifying of his "*righteousness;*" for by this scene is at length accomplished all his promises (his *truth*) to Abraham and the fathers, as well as all that reward he had promised to the Saviour as "king of the Jews." Nor less is his character vindicated and manifested as "*righteous*," since it is the work of a Redeemer no longer rejected by Israel, but heartily embraced, that has brought about these glorious changes on the nation.

"*Righteousness goeth before Him;*"

as in Psa. lxxxix. 14, mercy and truth precede him as "royal harbingers;" and as in Psa. lxxii. 4, righteousness is the source of prosperity; not a step can be taken but in consistency therewith. But here righteousness shines, and so his steps are not straitened as he walks through Israel's land; righteousness "sets his steps on the way," that is, makes a way for his footsteps. Such is

The bringing back of Israel's captivity, expected by the righteous.

Psalm LXXXVI.

There was much, very much of God's peculiar character, his glorious name, brought to view in the close of the last Psalm. This may account for its being followed by another, "a prayer of David," almost equally full of the character of Jehovah. The key-note of this psalm is Jehovah's name.

From ver. 1 to 4, the worshipper states his case; "poor, needy," affording an argument in approaching Him of whom we can say, "though he was rich, yet for our sakes he became poor," (such was his grace), "that we through his poverty might become rich" (2 Cor. viii. 9). There is emphasis in ver. 4 in the words, "for to THEE," to

* This "looking down," נִשְׁקָף rendered generally by παρακυπτω in the Greek, implies such a look as in 1 Pet. i. 12 angels give into the things of salvation, and such a look as the disciples gave into the sepulchre. It is really the *Righteous One* who is resting over them in complacent love, not as in Psa. xiv. 2, and liii. 3, but fulfilling Psa. cii. 20.

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no other, "do I lift up my soul." But what, then, is the plea? ver. 2, "Preserve my soul, for *I am holy*." It is, חָסִיד, and we can refer at once to Psalm iv. 3—"Know that the Lord has set apart him that is חָסִיד for himself." Is it a poor and needy member of Christ that prays, still? that poor member is חָסִיד; he is a saint, he is devoted to the Lord, and beloved by the Lord, and has that to refer to which Psa. iv. 3 has spoken. He is set apart for the Lord; he is a temple-vessel; the Lord will own the plea, "keep the temple-vessel from being profaned or broken." And when the Lord Jesus so prayed, Jesus the true חָסִיד, what force was in the cry!

At ver. 5 the worshipper begins to tell us what he sees in God—the God of love and grace—

> "*Thou, Lord, art good* (love), *and one whose very nature is forgiving,*
> *Abundant in mercy* (as Exod. xxxiv. 6) *to all that call on thee.*"

It is this sight that draws forth the requests of ver. 6, 7, and then another look is directed to the Lord.

At ver. 8 the Lord is seen as unparalleled in heart and hand; and the full heart of the Psalmist feels (ver. 9) that there is enough there to encourage not him alone, but whole nations, to draw near and adore. It is a note from the song of Moses, Exod. xv. 11.

Then at ver. 10 he looks again towards the throne and Him that sitteth thereon, and sees his greatness in himself and his great deeds, which leads to the prayer of ver. 11, for guidance in his way. It is surely a matter of spiritual skill thus to look first at the Lord, and then, with our soul bathed in his perfections, to pour forth our desires.

But at ver. 12, 13, he recalls the past kindness of his God, what he has done in his behalf already; and thus he is encouraged to ask for what he needs now, surrounded as he is by proud foes (ver. 14).

Once more, at ver. 15, he gazes on the blaze of divine love; and forthwith utters his request for his special needs, in ver. 16. He quotes Exod. xxxiv. 7, and expects such favour as Moses found. And then, gathering strong confidence from the many views he has had of his God, ver. 16, 17 are his closing petition, in which he refers to Exod. xxiii. 12, "the son of thine handmaid" ("verna familiæ tuæ,") thy home-born slave, and asks a sign, an אוֹת, a rainbow-like sign of wrath for ever past (Gen. ix. 12), and mercy bending over him like a canopy.

Let us think of Jesus uttering ver. 8 to his Father; and Jesus amid such foes as ver. 14 speaks of; of Jesus, "truly thy servant," ver. 16, and of Jesus asking a "sign for good." In His case, the *sign* would be resurrection-victory; this would be "*helping and comforting*" for all other "Ebenezers" led on to that final triumph. The הוֹשִׁיעָה of ver. 16, is the "*hosannah*" of Psa. cxviii. 25, both alike answered by the king, Messiah, riding forth in glorious triumph. And this shall be the full "help and comfort," as well as the overflowing cup of "salvation:" bestowed on each member, too! In ver. 9 there may be a glimpse, a

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passing glance, at the time of this—when all nations shall come and worship. There was a time when Israel sang ver. 8 at the Red Sea; there has been a time when the Church has sung it in view of the cross; there is a time at hand when Christ and every member of his shall sing it before the throne, when all kingdoms troop together to acknowledge and adore Jehovah's name, revealed in his acts of redemption-grace. Here, then, is the theme of this Psalm—

The Righteous One, in his day of distress, resting faith and hope on the character of Jehovah.

Psalm LXXXVII.

"Repletus Spiritu Sancto" (*says Augustine*), "civis iste, et multa de amore et desiderio civitatis hujus volvens secum, tanquam plura intus se meditans erupit in hoc. Multa secum in silentio de illa civitate parturiens, clamans ad Dominum erupit etiam in aures hominum, 'Fundamenta ejus,'" &c. He supposes this citizen of Zion, who sings of Zion, to be so rapt in soul, and filled with the Spirit, that he abruptly exclaims, as if giving unwitting utterance to his overflowing feelings—

"*His foundations are on the holy hills!*"

or as more exactly rendered—

"*His founded city is upon the holy hills!*"

We consider it a psalm in which Jerusalem is celebrated as "*the city of the Great King*," and this in reference in some measure to the past, but in still fuller measure to the future, when Isa. xxxiii. 20–24 shall be fulfilled. "Look upon Zion," says Isaiah—and here is one looking on—like John, gazing on New Jerusalem and examining its splendour. These mountains, Moriah, Zion, Olivet, long famous in Israel, they are adorned now with a city of which

"*Glorious things are spoken.*"

The Lord loves it above all the other* dwellings of Jacob, all his other cities, even as was true of old, Deut. xii. 5. It is here he is to be for ever known as "*Jehovah Shammah*," Ezek. xlviii. 35. And this is "*a psalm, a song*" of that glorious time.

Let us keep "*Jehovah Shammah*" before us as the key-note of the Psalm. The Psalmist says—

"*I will bring Rahab and Babel to the remembrance of all my acquaintance.*
Behold Philistia, and Tyre, with Ethiopia."

Here the wondering narrator of Jerusalem's glory abruptly breaks off,

* Though "other" is omitted, this is the sense, as in Psa. cxxxviii. 2, "Magnified thy word above all thy name," *i. e.* thine other manifestations of thyself.

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as if to intimate to us that it is mere absurdity to speak of these in the same breath with Zion.

> "*This man* (זֶה) *was born there*"—(שָׁם) where Jehovah Shammah dwells.

And "*this man*" is *himself*, the speaker, just as in Psa. xxxiv. 6 (זֶה עָנִי). Speak of Egypt, proud Egypt (רַהַב), speak of Babylon, speak of Philistia, speak of Tyre! Speak of the far-off Ethiopia! Speak of these in comparison—no, never. This is my boast to those that know me—

> "*I was born*" (שָׁם) in yonder city, on the holy hills!

He goes, in his rapturous excitement, to tell more of the city's renown, in such a strain as this: "Well may I glory in being a citizen of Zion, for many shall be proud of their relation to it when the cities of the nations have long been forgotten.

> "*Of Zion it shall be said,*
> *This man and that man was born in her* (אִישׁ וְאִישׁ).
> *And the Most High shall establish her.*" (Ver. 5.)

Yes, says the Psalmist, it shall be thus; and happy am I who belong to that happy city, for the Lord himself, and not men alone, shall proclaim its pre-eminence, and give me my place as one of its citizens.

> "*The Lord shall record, when he enrolls the nations,*
> *This man* (זה, that is, I who sing) *was born there*" (שָׁם).

Happy me! who am to dwell in that city. Thrice happy me! Then, still speaking with all the abruptness of deep excitement—

> "*And also singers, as well as players on instruments,*"

shall be there, filling the city with praise and holy joy; and this the burden of our everlasting song—

> "*All my springs* (fountains) *are in Thee!*"

In thee, O Zion, where Jehovah Shammah for ever dwells! in thee I have found my rest. I have traced the streams of bliss up to their fountain-head! Such shall be Jerusalem redeemed, restored, made the metropolis of a redeemed and restored world, and the pattern or model of a holy capital to the nations. It may be taken as sung by the Lord Jesus himself, who said, "*Salvation is of the Jews*" (John iv. 22), not ashamed to call himself one of us, and glorying in the city built by God his Father, not in the world's glory which Satan shewed him on the high mountain of temptation. Or it may be taken up in the lips of any pilgrim and stranger who is looking for the "city that has foundations;" the city which God has prepared and thinks worthy of himself (not "*Cabul*," as Hiram thought of Solomon's gift), to give to his weary ones for everlasting rest. For the *earthly Jerusalem* restored,

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and become the place of the manifestation of the Lord on his throne, will be to the "*new Jerusalem*" as the outer courts leading to the inner shrine. Sing, then, pilgrims,—sing, O Church of God,

The glory of the place where the Righteous One shall be manifested.

Habakkuk iii. 4.

"*There were horns coming out of his hands, and there was the hiding-place of power.*

Horns are always emblematic of strength. No doubt in this vision of the Coming of the Son of Man, the horns were *beams of light in the form of horns*, shooting out from his hand (יָדוֹ), his right hand that divided the Red Sea, and broke Rahab in pieces. These beams like horns proclaimed that *in that right hand dwelt power:* it was the pavilion of power. If He lift up that mighty hand, then his foes shall feel that the rod of iron breaks them into shivers like a potter's vessel.

The lamb "*with seven horns*" (Rev. v. 6), was probably a vision of a similar kind—beams of glory in that form—intimating full power, almightiness residing in Him that was slain for us.

Romans viii. 19–22.

The simple meaning of this passage seems to be that this earth of ours, which was cursed for Adam's sin, shall continue thus cursed and blighted, "travailing and groaning" until the "redemption of the body," *i. e.*, the resurrection. In that day of resurrection it shall share the blessings that the Lord brings with him when he comes again.

If, then, creation is to continue thus accursed, and sorrowful, until the Lord appear, where is there room for a millennium before the Advent? It must be a woful millennium,—a millennium in which creation still travails and groans,—a millennium in which there is "tribulation, and distress, and persecution, and famine, and nakedness, and peril, and sword,"—a millennium in which "the wilderness and the solitary place is *not* made glad," and in which "the desert does *not* rejoice and blossom as the rose,"—a millennium of which the most that can be said is, that in it "the gospel shall be faithfully embraced by a considerable majority of mankind."

The chief point of controversy in the passage is the meaning of *κτισις*. I believe that I may with truth affirm that five-sixths of our expositors expound the word as referring to this earth, and concur in affirming that the apostle here predicts the time when all things shall be made new. Calvin seems not to have any thought of another meaning, remarking, *nullum esse elementum, nullamve mundi partem, quæ non veluti præsentis miseriæ agnitione tacta, in spem resurrectionis intenta sit.** The Dutch Annotators, whose propensity to allegorise

* See *in loc.* He expresses himself very fully as to the curse spread over earth by the fall, and as to the *spes renovationis,* as if not conscious that the passage could be spiritualised.

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is excessive, take this expression in the same sense,—"the creature, viz., heaven and earth, which now, contrary to the first institution of God, is subject to vanity."* Ridgely, whose Calvinism and anti-millennarianism will not be questioned, is equally explicit,—"I cannot think that the apostle intends anything else, but that the whole creation is liable, at present, to the curse consequent upon man's fall, and that the deliverance which he speaks of shall be at the general resurrection."† Brown (of Wamphray) gives at length the same interpretation, making creature to mean "the whole fabric of the word," remarking, that "when the glory of the Sons of God shall appear, all the creatures shall be put into a new condition; not as if they could be partakers of the glory which the Sons of God shall have, but they shall be renewed in their own kind,—Acts iii. 21; 2 Peter iii. 10; and brought into a happy state of incorruption when the Sons of God shall be manifest," (on the Romans, *in loc.* p. 295).

For the same unvarying interpretation, I might also cite Poole, Henry, Scott, Boston, Robert Haldane, and a long list of sound expositors, not one of them a millennarian.‡

Now who are they who affirm the allegorical sense;—ranging themselves against these Calvinistic commentators? In the last century Locke, Hammond, Whitby, Taylor, and M'Knight, maintained that "creation" must mean the Gentile world, or mankind generally. The great mass of Neologian lexicographers and commentators, such as Schleusner, Doederlein, Ammon, Semler, Jaspis, &c., follow a similar course. For example, Schleusner paraphrases the passage, *Christiani variis et gravissimis calamitatibus pressi avide, avide expectant futuram Christianorum in cœlis felicitatem.* But these expositors are divided in opinion, as to whether *creation* means *Christians*, or the *very opposite*, viz., unevangelised Gentiles.§ Some of them also explain away the

* See *in loc.* They refer to such parallel passages as Acts iii. 21; 2 Peter iii. 12; and remark that, "whereas some understand *man*, as in Mark xvi. 15, it cannot stand."

† Vol. i. p. 474—also pp. 355, 356, in which he starts the question how far the heavenly bodies shared the curse. With proper caution he gives no verdict, differing here from Owen, who does not hesitate to include these in the fall, and in the curse. I have lost my reference to the passage, but I remember it distinctly.

‡ In the sixth vol. of the *Edinburgh Christian Instructor* (1813), p. 161, there is a long and able article, maintaining the literal sense of the passage, which those who allegorise it would do well to read. In the third vol. (new series, 1834), there is an article which sets out with asserting that the "false views" of the passage, as given above, "have powerfully contributed to nourish the millennarians of the present day in their delusive expectations," p. 497. The writer seems to ascribe to millennarians the doctrine held by Matthew Henry, Dr Colquhoun (of Leith), and others, of the resurrection of the animal creation. On what authority I know not. He insists that *κτισις* means *body*. In defence of which interpretation the reader will find an elaborate article in the *American Biblical Repository*, Jan. 1841, pp. 189-195.

§ Schleusner, as we have seen, makes it *Christiani;* whereas Ammon will have it to be *omne genus humanum;* Bloomfield, in his *Recensio,* is very meagre upon this passage.

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"redemption of the body," as not referring to resurrection, but to our dismissal *out of this body* to heaven. More recently, Bishop Terrot thus paraphrases the passage:—"The earnest expectation of mankind, even of those who possess not the clear light of revelation, longs for this blessed immortality." *

We have thrown together these statements and opinions, not so much for the elucidation of the passage itself, as to shew that almost all sound expositors have taken the literal view, and unsound ones the figurative.

Isaiah iv. 5.

"Upon all the glory shall be *a defence*." The margin reads "covering." The noun חֻפָּה, only occurs in two other places, viz., Ps. xix. 5, "as a bridegroom coming out of his *chamber*," and Joel ii. 16, "the bride out of her closet." The verb occurs twelve times, and signifies "covering," "overlaying." "Defence," or "defend," is not one of the meanings of the word. Now the scene described in Isaiah is that of "a chamber," or "pavilion," above "the glory,"—a chamber for the Bridegroom and the Bride,—for Christ and his Church. It is remarkable that the word should be used only in connexion with the Bridegroom and the Bride.

Zephaniah iii. 13.

Of Messiah we read, "Neither was guile found in his mouth." Of the redeemed from among men, we read, "In their mouth was found no guile." So here we read of converted Israel, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." They shall be true Nathanaels;—"Israelites indeed, in whom is no guile."

Reviews.

A Prospect of Futurity, in Four Dissertations on the Nature and Circumstances of the Life to Come: With a Preliminary Discourse on the Natural and Moral Evidences of a Future State; and an Appendix on the General Conflagration, or Burning of the World. By Thomas Broughton, A.M., Prebendary of Sarum, and Vicar of St Mary Redcliffe and St Thomas in Bristol. London: 1768.

This prophetic work of last century contains some things with which we can hardly accord; but as a whole it is able and interesting. The following is the author's defence of the literality of the 20th of Revelation:—

"That this vision is to be understood in the literal, and not in an allegorical sense, is evident from St John's calling the resurrection of the martyrs the first resurrection, to distinguish it from the general resurrection, after

* On the Epistle to the Romans, p. 129.

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the conclusion of the millennium. For, both resurrections being spoken of in one and the same verse, if the general resurrection will be a reality (as we are sure it will be), the first resurrection must be so likewise. And, if one circumstance of the millennial kingdom must be understood in the literal sense, the whole must be understood in the same sense.

"The prophet concludes: 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.' Where St John seems to affirm of the martyrs, that they shall not die a second time, but be found among those that are alive and remain unto the coming of Christ (1 Thess. iv. 15), and that they shall be invested with a double character, like that of Melchisedec, compounded of the regal and sacerdotal; exercising temporal dominion as kings, and ministering in spirituals as high priests or heads of the Church.

"This blessed kingdom of the Redeemer is glanced at in many other passages of the Apocalypse, particularly Rev. i. 5, 6; v. 8–10; xi. 15; xix. 6. Indeed this great doctrine seems to be the soul that animates the whole body of the prophecies, from the beginning to the end of that wonderful book.

"But St John is not the only prophet of the millennium, though the only one who has determined the exact length or duration of that glorious kingdom of the Redeemer. This kingdom is the subject of numberless prophecies of the Old Testament; which are expressed in such terms, that, though they may justly be interpreted, in part, of our Saviour's first appearance in the flesh, and the successful propagation of his blessed Gospel, cannot possibly be considered as having received their full and final accomplishment; but will receive it in the establishment of Christ's millennial kingdom. I refer the reader to Isaiah's prophecies concerning the kingdom of Christ, in general; and, particularly, to Daniel's prophecies of the kingdom that shall never be destroyed (Dan. ii. 44); the kingdom given by the Ancient of days to the Son of man (Ib. vii. 13); and the kingdom possessed by, or given to, the saints of the Most High (Ib. 21, 22).

"I have already observed, that our Saviour's promise to his disciples, that, when he himself should sit on the throne of his glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel, is to be referred to his own future millennial kingdom. And the same may be said of that beatitude, 'Blessed are the meek, for they shall inherit the earth.' (Matt. v. 5.) For, when have the meek inherited the earth, as the reward of their meekness? Never, since the foundation of the world. Meekness is rather an obstacle in the way of a man's acquiring large possessions. But this promised reward of meekness will be eminently verified, when the meek and patient martyrs shall be raised to the possession of an earthly kingdom, with Christ their head. Nor is it any objection to this interpretation of our Saviour's words, that he himself has declared, his kingdom is not of this world. (John xviii. 36.) For that declaration may be understood to mean, either that Christ's kingdom will be, in no respects, like the kingdoms of this world, or, that it would not take place in the then present state of the world.

"The doctrine of the millennium or thousand years' reign of Christ, with the martyrs, raised from the dead, was universally received by the Christian Church, from the time of the apostles, down to the second Council of Nice, in the year of Christ 325; as appears from many testimonies of the earliest Christian writers. Upon which testimonies (particularly that of Justin Martyr), the learned Mr Mede makes the following observation: 'If we except the primary and fundamental articles of our faith, perhaps all antiquity does not furnish us with a stronger testimony to the truth of any Christian doctrine. What a presumptive argument have we here in favour of its being apostolical, in that it was received by all orthodox men at a time so near the

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apostles, when it is highly credible, that many were then living who heard the doctrine from their own mouths.' It was this belief of the millennium (as a learned writer judiciously observes) that inspired so many of the first Christians with an ardent desire of martyrdom; it appearing from the prophecies, that the martyrs will rise from the dead, and have the principal share in the glories and happiness of Christ's kingdom.

"In succeeding ages, indeed, this doctrine grew into disrepute, and was even censured as heretical by many Christian writers; particularly, Jerom and Eusebius: the latter of whom goes so far as to call in question the authenticity of the Apocalypse, ascribing it to the Arch-heretic Cerinthus, and styling the visions contained in it, *τερατολογίας*, monstrous stories: though it is observable, that Jerom seems almost afraid to censure the doctrine; for, speaking of it, he says, 'Which things, though we do not follow, we must not wholly condemn, seeing many of our divines and martyrs have affirmed them.'

"It is no difficult matter to account for this change of sentiment in the Christian world, with respect to the doctrine of the millennium. Some writers had debased it with such a mixture of fables, as justly exposed it to contempt and ridicule; and, perhaps, it had already began to be abused, as it has been often since, to the purposes of faction and sedition. Besides that the authority of St John's Revelation, in which the doctrine is principally contained, was not so fully established in those early ages, as it has been in later times.

"But, with the Reformation, the doctrine of Christ's millennial kingdom revived, and was generally embraced by the Protestant Reformers. And, that those of our own country held that doctrine, is evident from the Latin catechism, published by royal authority, in the last year of Edward VI., with the approbation of several bishops and other learned men: in which catechism, the second petition of the Lord's Prayer is thus explained: 'Here we pray, that his kingdom may come; for as yet we see not all things brought under subjection to Christ: we see not, how the stone, cut out of the mountain without hands, hath broken in pieces the image described by Daniel, that so the stone, become a mountain (by which Christ is signified), may take and possess the kingdom of the whole world by the grant of the Father: nor is Antichrist destroyed as yet. And therefore in this petition we pray, that these things may be fulfilled, that so Christ alone may have the dominion, and reign with his saints, according to the divine promises, and that the government of the world may be administered in equity, according to the pure and perfect dispensation of the holy Gospel, and not according to the customs and laws of men, and the arbitrary pleasure of the tyrants of the earth.'"

Εὐαγγέλιον αἰώνιον τῆς οἰκουμένης τῆς μελλούσης, *or the Saints First Revealed and Covenanted Mercies shortly approaching. As being the Main Scope of Revelation Prophesie. Opened and resolved by Christ's Divine Key of Prophesie, in the four last Chapters thereof. In exceeding much Mercy lately discovered to the weak and unworthy Pen-man of the ensuing Work, and especially by the help of the more late and very useful* Key *and* Covenants, *An. Dom.* 71, *with Parallels of* Dan. *and* Rev. *more directly leading us to the last said great Discoveries explained in our last Books. And for the better improvement of them all, here is prefixed a Summarie of the Clearest and most Aboundant Scripture-Evidence of that Blessed State of the World to come. In re-*

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ference to a Scheme or short prospective View of the whole, from God's Word. By W. Sherwin, Minister of the Gospel. London: 1676.

This is a thin quarto published in 1676, containing many excellent things, but not set down in a very orderly way. The author's style is careless, and he sometimes repeats himself. We give some paragraphs:—

"Upon all which said confirmations and evidences God's Design in Christ's redemption was at his first coming to be manifest to be the Son of God in the flesh, and to have a body given him—*Heb.* x. 5, as in both respects foretold by the Prophets, when as God-man he by dying laid the foundation of all future good, reconciling both Jews and Gentiles by his death—*Rom.* v. 10, and meriting the salvation of all his Saints' souls, about *An. Mun.* 4000, but towards the end of the sixth millennium at his second coming he shall powerfully destroy his great visible enemies, and bind Satan the 1000 years, and raise the Saints' bodies from the grave, freeing the persons and outward conditions of His people, and the world and creatures in it, from the bondage of corruptions."

"Likewise for the fourth, how or by what means Christ's said Kingdome shall be set up; not by any worldly means, or any help of man, saving by humiliation, faith, and prayer, or the like, but only divinely by the hand of God, only such as are only called by him—*Rev.* xix. and *Psalm* cxlix. 9, who as he was said to set up the Kingdome of the Stone 1666 years before—*Da.* ii. 44, which in that time hath and doth, and will in a Divine Spiritual way break, *v.* 34, 35, and 44, 45, all the adverse power of the Mettle Kingdomes, which at Christ's appearance shall all become as the chaffe of the summer threshing-store; so God will then give all the Kingdoms of the World unto Christ, when he comes in the Clouds of Heaven—*Dan.* vii. 13, 14, in the glory of the Father, and his own glory, and of all his holy Angels, and his Saints shall then behold Christ's glory in that said Kingdome which his Father hath given him, as he willed at his death—*John,* xvii. 24, and tells his little Flock that it is his Father's pleasure to give them the Kingdom—*Luke,* xii. 32."

The author concludes with solemn praise and prayer:—

"I bless and magnifie the holy name of God, my Heavenly Father in Christ, my gracious and merciful Redeemer, and of the Lord the Spirit, my Sanctifier and Teacher (to my great comfort and satisfaction) of these and many like Divine Truths (couched as he hath been pleased to lay them down in his Holy Word) and for others I only here pray, saying, Blessed and Holy Trinity of Persons! in the Unity of the Divine Essence; open the eyes of thy faithful servants in these times, to understand the holy Scriptures respecting that said world to come, at Christ's second coming, as our blessed Saviour after his Resurrection opened his Disciples' understandings—*Luke* xxiv. 45, then to see the things before, and at his first coming, and especially respecting his Death and Resurrection, then newly past, &c. *Amen.*

"We might here note that strong confutation might be taken against Pelagian, Arminian, Popish, and Socinian Errours, and many others; and excite all to get true Grace as the best security of all good; and to that end lay aside worldly and wicked projects in the world, and keep close to God in the use of all good means, and that Great Persons should kiss the Son, &c.—*Psalm* ii. But we are forced now only to hint thus much."

Of the State of the Church in Future Ages; or an Inspection into the Divine Prophecies, touching the State of the Church in the latter Ages of the World. By W. Allen. London: 1684.

This prophetic work of the 17th century is well written, and is not without its interest, though there are some things in the Author's

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scheme a little defective. We extract his statement with reference to the New Creation :—

"And that deliverance of the unreasonable creatures which *St Paul* here speaks of, seems to be foretold by the Prophet *Esay* long before in two of his Prophecies, both of them to the same effect. The former of them we have in *Isa.* xi. 6-9. The other Prophecy we have in *Isa.* lxv. 25. From what goes before from the 17th *v.* it appears that the time to which this Prophecy relates, and in which it is to be fulfilled, will be the time in which there will be new heavens and a new earth. And the time to which the former Prophecy relates, and in which it will be fulfilled, is the time when the *earth will be full of the knowledge of the Lord, as the waters cover the sea.* And both belong unto the same time.

"These two Prophecies do seem primarily and properly to signifie and shew, that in those times here pointed at, the ravenous and savage qualities of the wolf, the leopard, the lion, and the bear, and the mischievous qualities of the asp and cockatrice, shall be taken away so, as that they shall have no inclination or disposition to prey upon or hurt such harmless creatures as lambs, kids, calves, kine, and little children, but that they may dwell, feed, and lie down together without any hurt or danger.

"I know these Prophecies are understood by many in a figurative and mystical sense, as if thereby were set forth the wonderful and happy change which the Gospel in the days of the Messiah shall make in the nature of men, when it shall be kindly received by them; so that men of savage and fierce dispositions, by the power of the Gospel, shall be made meek and gentle, innocent and harmless. And although its true that the Gospel does work such a change in some men, yet whether this be the doctrine intended in these texts, seems doubtful for these reasons :—

"1. Because the wolf, the leopard, the lion, and the rest of the hurtful creatures here mentioned, are supposed to retain their original and proper natures still when they shall become thus harmless: they are not to be made lambs, kids, kine, calves, or children, to make them harmless company for those that are such. But when the Gospel has made such a change in men, as that forementioned, the wolf then does not dwell with the lamb, nor the leopard lie down with the kid, but the wolf then is become a lamb, and the leopard a kid, and so lamb dwells with lamb, and kid lies down with kid. But here, according to these Prophecies, the wolf while a wolf shall dwell with the lamb, and the leopard while a leopard shall lie down with the kid, and so of the rest. And this makes so great a disparity between the things signifying, and the things signified, in case we should understand the Prophecies in the mystical sense, that the one cannot well and commodiously be represented by the other.

"2. We cannot well imagine for what other reason that saying, 'The lion shall eat straw like the ox,' should be added to what had been said before touching those savage creatures not preying upon lambs, kids, &c., but only to give some account how those creatures shall live, and how they shall be fed, when they shall cease to prey upon other living creatures. And by that one instance of the lion's eating straw like the ox, it seems to be intimated that when that change shall be made in those ravenous creatures, that then they shall live upon pasture and fodder as other beasts do, and as was originally appointed by God before man's sin did introduce a mischievous quality into their natures—*Gen.* i. 30. And if to give an account how those creatures should be fed and subsist when they should cease to prey upon other living creatures, was the reason of saying, 'The lion shall eat straw like the ox,' then it will be a sufficient reason also why we should understand these Prophecies in their proper sense, only allowing for the rhetorick of the prophetick stile.

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"3. That to shew how beasts of prey shall live when they shall cease from their preying quality, was the reason of the Prophet's saying, 'The lion shall eat straw like the ox,' becomes yet the more credible, because he gives account also, how the serpents shall live when they shall become so inoffensive and harmless as that a weaned child may put its hand upon their den without any danger; for he says, 'Dust shall be the serpent's meat.' That part of the curse is still to lye upon them which God inflicted upon the Serpent for being instrumental in man's fall—*Gen.* iii. 14.

"If these Prophecies had been designed for such a mystical sense as some have put upon them, I cannot imagine for what reason this passage concerning the serpent's eating dust, should accompany that of the wolf's feeding with the lamb, and the leopard's lying down with the kid, which yet we see it does. Nor did ever any, so far as I know, essay to accommodate this to a mystical sense, when they have done so with the other parts of the Prophecy in conjunction with it. And I must needs say that they who have essayed to put a mystical sense upon the lion's eating straw like the ox, have made but sorry work of it.

"Its likely it may seem strange to most, that any man should so much as suppose that ever any such change should be made while this world stands, in noxious and noisom creatures, as now has been discoursed of. But surely he who expects such a mutation and alteration in the world, as is signified by God's creating new heavens and a new earth, cannot but expect strange things to be done when that shall be done. And, indeed, the thing is in itself so strange, that had not *St Paul* told us that 'The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God:' and had not I also found that the ablest commentators have not been able to make the parts of these Prophecies to hang well together while they have laboured to limit them to a mystical sense, I should have been far enough from so much as suggesting any probability of ever having those Prophecies literally fulfilled. Nor do I assert they shall: I only have taken liberty to shew what may be said to make it probable that they shall. The great reverence I have for the Divines that have understood these Prophecies in a mystical sense, is sufficient to make me so modest as to keep me from asserting any thing positively contrary thereto.

"I might add to these Prophecies in *Esay*, that in *Hosea, ch.* ii. 18, where God by his Prophet says, 'In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground.' 'God will reduce them to the rule of their first creation, to obey and serve us, as they did Adam,' says one upon the place. The promise of God here is comprehensive, engaging to secure his people from all harm, from all sorts of noxious creatures: which must be by taking from them their hurtful qualities, or by restraining them from acting according to them, which is much what the same.

"But that which I think is not a little considerable in this matter, is *Acts* iii. 21, where *St Peter*, speaking of our blessed Saviour, saith, 'Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began.' And when will this restitution of all things be? Will it be at the day of judgment? That, indeed, will be to all good men, more than a time of restitution to the happy state from which man fell by sin: it will be a time of their glorious exaltation to a far better state."

"So that in fine, the restitution of all things here spoken of, seems to be the recovery of the world in a great measure, from that great disorder and confusion, and from the manifold calamities which the sins of men from age to age had brought upon it; and the earth from that curse in a great measure likewise, which lay upon it upon occasion of man's sin; and the several creatures from that bondage in which they were, to the lusts of men, and from

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the hurtfulness of their nature, which made many of them mischievous and destructive to men, and to one another; and to reduce all in some good degree, to that order, subordination, and usefulness, for which they were first made and ordained by God."

"And I little doubt but that which the Apostle here calls the *Restitution* of all things, is the same which the Prophet foretold in other words, when Almighty God by him said, 'Behold, I create new heavens and a new earth.' —*Isa.* lxv. 17. By which is meant, not that God would make a new heaven and earth out of nothing, as he did in the beginning, but that he would make such an alteration in the influence of the heavens upon the earth, and such an alteration in the earth thereby, and in the quality and condition of the creatures upon it, as should make it in some sort a new world, of a new appearance, and in a new dress. And it is not unusual in Scripture to call that a new creation, which is but a renewing of things, by putting in them new and better qualities, by which their nature is to a good degree perfected in comparison of what it was before. Instances of this nature we have in *Psal.* civ. 30; 2 *Cor.* v. 17; *Ephes.* ii. 10, and divers other places.

"And that this new creation of heaven and earth is to be made in the time of the restauration of the *Jews;* and that they, with other parts of the world, shall in their several generations here on earth, enjoy the benefit of it, appears, as from what I have said formerly on *Isa.* lxv. 16, 17, 18 *verses,* so also from *Isa.* lxvi. 22, where it is said, 'For as the heavens and the earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.' They shall run parallel one with the other, they in their several successive generations, shall live to enjoy that new creation, as long as it shall last and continue."

The Gentile Nations: or, the History and Religion of the Egyptians, Assyrians, Babylonians, Medes, Persians, Greeks, and Romans, Collected from Ancient Authors and Holy Scripture, and Including the Recent Discoveries in Egyptian, Persian, and Assyrian Inscriptions: Forming a Complete Connexion of Sacred and Profane History, and Showing the Fulfilment of Sacred Prophecy. By George Smith, F.A.S., Member of the Royal Asiatic Society of Great Britain and Ireland, of the Royal Society of Literature, of the Irish Archæological Society, &c. London: Longman, Brown, Green, and Longmans. 1853.

We have had occasion to quote largely from this work in another article in this Number, but we take this farther opportunity of reverting to it, and commending it to the study of our readers. Its ability, its research, its soundness, its high tone of Christian feeling, are such as to mark it out from the common run of literary or historical works. We give as a specimen part of one of the notes to chapter 3 (vol. i.), regarding the destruction of Nineveh as foretold by prophets, and now spread out before our eyes in the recent discoveries of Layard and Botta:—

"On this particular we might quote the whole book of the prophet Nahum, which, in a style as pure as its spirit is earnest and well sustained, breathes, from beginning to end, the doom of this great capital. We notice a few points:—

"1. The cause of its ruin. This was twofold.

"(1.) Its idolatry: 'Out of the house of thy gods will I cut off the graven

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image and the molten image: I will make thy grave; for thou art vile.' (Nahum i. 14.)

"(2.) Its cruelty and injustice: 'Woe to the bloody city! it is full of lies and robbery; the prey departeth not.' (Nahum iii. 1.)

"A glance at the history of this country in any age, or under any reign, will prove this fact. Its idolatry was imprinted on all the usages of society, strongly impregnated the entire national policy, and so fully entered into individual affairs, that scarcely a man could be found whose name did not exhibit the appellation of one or more of the national idol deities. The cruelty and injustice of Assyria were as patent as its idolatry. Every nation and city and people were regarded as lawful objects of plunder and rapine. To assail a weaker power, rob them of their goods and wealth, and carry all who did not perish in war into captivity, was the ordinary course of Assyrian policy toward every surrounding country. The terms of the Divine accusation against this people are, therefore, fully borne out by the facts given in their history.

"2. The positive terms in which the ruin of this city was foretold.

"'The burden of Nineveh.—God is jealous, the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries. The Lord is slow to anger, and great in power.' (Nahum i. 2, 3.) 'Behold, I am against thee, saith the Lord of hosts;—and it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? Whence shall I seek comforters for thee? There is no healing of thy bruise; thy wound is grievous: all that hear the account of thee shall clap their hands over thee: for upon whom hath not thy wickedness passed continually?' (Chap. iii. 5, 7, 19.)

"Thus spake Nahum, and thus declared the purpose of Jehovah to destroy this proud and wicked people. Nothing can be more explicit than the assertion that these events were not to arise as ordinary operations of human policy, but by the immediate interposition of Divine power. The terms, 'The Lord is slow to anger, and great in power,' may have a pointed reference to the readiness with which he turned aside the threatened punishment on account of the humiliation of the people on the preaching of Jonah. In all probability, it was afterwards urged that Jonah's prediction would never have been fulfilled, if no repentance or humiliation had taken place. To rebut this, God admits his slowness to punish, and at the same time asserts his infinite power: and the whole issue of the prediction stands out, in all its details, an abiding proof of the verity and accomplishment of this divinely declared purpose.

"3. We call attention to the predictions which specify the agency by which all this ruin should be effected. Here we have several particulars to notice, inasmuch as there are several agents distinctly specified.

"(1.) Water is spoken of as the first and prominent agent: 'With an overflowing flood shall the Lord make an utter end of the place thereof.' (Nahum i. 8.) 'The flood-gates of the river shall be opened, and the palace and the fortress shall be dissolved.' (Chap. ii. 6, 7.) This was verified to the letter: for the history states that the combined armies of Media and Babylon had invested the place two years, and were still unable to take it, until the Tigris, swollen by unusual floods, washed down many furlongs of the wall, and threw the city open to its enemies. What makes this the more remarkable is the fact, that the king of Nineveh is asserted to have relied on a prediction that the city should not be taken until the river became its enemy. This suggests an interesting inquiry:—Did the Hebrew prophets communicate the subject of their predictions to those heathen nations which were affected by their inspired revelations? And was the prophecy of Nahum the prediction referred to, as giving confidence to the king of Nineveh?

"(2.) Secondly, a noble array of martial prowess is spoken of, as engaged

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in war against Nineveh and spoiling it: 'He that dasheth in pieces is come up before thy face: the shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.—Take ye the spoil of silver, take ye the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and the faces of them all gather blackness.' (Nahum ii.) The history shows that the array of the besiegers, the attack, and ruin of the city by the Medes and Babylonians, perfectly accomplished these graphic predictions.

"(3.) Fire is also spoken of as one of the agents employed in the consummation of this ruin: 'The gates of thy land shall be set wide open unto thine enemies: the fire shall devour thy barriers.—Then shall the fire devour thee.' (Chap. iii. 13, 15.) The history states that this was also accomplished; the king himself, with his concubines and treasures, being burnt in the centre of his palace. Besides, the fact of an extensive conflagration is proved by Mr Layard's first discoveries amongst the ruins of this ancient city. He says, 'We came almost immediately to a wall, bearing inscriptions in the same character as those already described; but the slabs had evidently been exposed to intense heat, were cracked in every part, and, reduced to lime, threatened to fall to pieces as soon as uncovered.' (*Nineveh and its Remains*, vol. i. p. 27.)

"We see, therefore, that the manner of the ruin of Nineveh was thus exactly described by the prophet.

"PROPHECY IV.—We here refer to those prophecies which speak of the total and irrecoverable ruin of this city and empire. Several passages in the Book of Nahum, many of which have been already referred to, are explicit on this point: 'With an overrunning flood he will make an utter end of the place thereof.—Thus shall they be cut down.—The palace shall be dissolved. —She is empty, and void, and waste.—All they that look upon thee shall flee from thee, and say, Nineveh is laid waste.—There is no healing of thy bruise.' Thus, under the plenary influence of the Divine Spirit, Nahum wrote, whilst Nineveh sat as a queen amongst cities, and Assyria was the most potent empire on earth. Some time afterwards, Zephaniah, with equal point and power, foretold the doom of this proud nation:—

"'The Lord will stretch forth his hand against the north,
And will destroy Assyria, and will make Nineveh
A desolation, a dry place like the desert:
And the flocks shall lie down in the midst of her;
And every kind of *wild beast*, the *pelican*,
And the *porcupine*, shall lodge in her carved doors;
Their cry shall resound in the windows;
The raven shall be found in the porch.
For he hath laid bare her cedar-work.
Is this the joyous city? that sat in security;
That said in her heart, *I am*, and *There is none
Beside me?* How is she become a desolation!
A place for wild beasts to couch in!
Every passenger shall hiss at her, and shake his hand!'

DR HALES'S *Translation*.

"Can anything be more explicit, pointed, or full, than these predictions? A ruin, entire, universal, perpetual! And it should be observed that a doom like this is not the usual fate of cities and nations. One or two, specially marked out by God's providence, have met this fate; but their number is very small. Yet, against all probability, these express revelations of the Holy Spirit were completely verified. Zephaniah prophesied about 640 B.C.: in 606 B.C. Nineveh was destroyed: and so perfect, so utter were its abandonment and ruin, that it never in any measure recovered from its

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fall; but continued to moulder in solemn silence, until in a short time its site became unknown, and for two thousand years it has lain in thorough desolation."

Illustrations of Scripture from Botanical Science. By DAVID GORRIE. William Blackwood & Sons, Edinburgh and London. 1854.

IF the topics in this work are not altogether new, they are handled in a manner somewhat fresh. Just so much of botany is brought forward by the author out of his stores (which are evidently ample) as tends to throw some light on portions of Scripture. It is rather too brief, but it succeeds in furnishing us with much that is interesting and valuable. The portions of it that properly belong to our department are such as the following:—"Teaching by analogy is suited to the nature of the human mind; and throughout the whole of Scripture history, from the time when coats of skin were made by the hand of Jehovah himself for the clothing of Adam and Eve, downwards to the period, yet future, when there shall be no more sea—from the fencing of the Tree of Knowledge of good and evil, to the planting, flourishing, and fruiting of the Tree of Life in the midst of New Jerusalem—emblematical instruction characterises the writings and sayings of the inspired prophets and wise men who spake as they were moved by the Holy Ghost." (P. 3.)

He speaks (p. 33) of "spines and thorns" being imperfectly developed leaf-buds, and this imperfect development as one of the effects of the curse on the earth, yet to be removed by the right development of the parts.

Here is an illustration of the language in that glowing prophecy of David, 2 Sam. xxiii. 4,—"*He shall be as the light of the morning when the sun rises, even a morning without clouds; as tender grass springing out of the earth by clear shining after rain.*"

"It is during the healthy performance" (says he, p. 50) "of their functions that the nitrogen of plants is evolved. In a great measure this nitrogen is derived from the atmosphere, and the proportion which it bears to the oxygen given off by the leaves is influenced by the *solar rays.* Besides the imparting of vital energy to plants, in increased measure, by rain and sunshine, the aged Psalmist may have made allusion to the glorious beauty that clothes the verdure of the garden, field, and woodland, when there is '*clear shining after rain,*'—a beauty that the landscape-painter attempts in vain to imitate; and which, on the authority of the royal bard of Israel, may be taken as emblematical of that which shall adorn the moral and spiritual world when the 'Sun of righteousness shall arise.'"

Again at p. 82, referring to the prophetic words of Moses, Deut. xxviii. 23,—"*Thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron—thou shalt carry much seed out, and gather but little in.*"

"Besides the reason given that 'the locust shall consume it,' there is another implied; for among the promise of blessings for obedience given on the same occasion, rain from heaven in due season is included; whilst amongst the threatenings for disobedience it is declared, that the rain of their land would be powder and dust. Their land would be exposed to those

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burning desert winds of which they had experience in course of the forty years of their sojourn in the wilderness, and to which the Psalmist makes allusion, when he says—'The wind passeth over it and it is gone.' The literal fulfilment of this threatening has altered the face of that land which once flowed with milk and honey, though the elements of fruitfulness still exist in the soil, ready to reward the labours of its cultivators in the 'latter days.'"

Our author is guilty of one fault; he quotes passages without giving us the precise reference. One of such is the following, which we find in Isaiah xxxiv. 4,—"*Their host shall fall down as the leaf falleth off from the vine*," alluding to the interesting fact that a vine-leaf has a peculiar mode of falling.

"Attached by cellular tissue to the stem, it separates easily therefrom when the time of falling comes; and its long, thick, and heavy foot-stalk prevents it from twirling in the breeze like other and lighter leaves, so that falling in a vertical line, it alights on the ground with a hollow clash, having a startling effect in a calm and quiet day, and differing widely from the rustling sound so common in woodlands at the season styled 'the fall of the leaf.'" (P. 121.)

It is a good remark (p. 27) upon the tree which Nebuchadnezzar saw in his dream, and which we might naturally have thought a cedar, a tree that "*grew and was strong, and the height thereof reached unto heaven*" (Dan. iv. 11, 12). But, says our author, p. 27, "Had it been a resinous tree, a cedar, pine, or fir, it would have been vain to have left '*the stump of his roots* in the earth,' until seven times shall pass over him, expecting that vitality would again shew itself. It must therefore have been a broad-leaved tree, having the power, which trees of the fir tribe do not possess, of forming fresh buds and putting forth fresh branches at any part of the stem, and at any time when the flow of the sap has been accidentally stopped. This idea is confirmed by the statement, that it was a *fruit-producing* tree, affording 'meat for all.' *Bearing fruit and growing afresh when cut down*, are properties that apply conjunctly to some trees; and there are other trees to which neither of them can properly apply. The *passage exhibits an undesigned confirmation of botanical truth on the part of* Holy Writ." We might add, it is an undesigned proof of the admirable accuracy of the inspired volume; and no wonder, for God surely knows his own works.

But perhaps the most important of all the observations that occur in this little work, is the following upon Paul's mention of grafting in Rom. xi. He remarks upon ver. 23,—"*God is able to graff him in again*," that a thrown-aside branch or off-shoot of a cultivated olive will, for want of cultivation, revert to the features of the wild olive; but scions taken from such a plant and engrafted on a good stock, will lose their wildness and again shew marks of culture. It shall be thus with the once favoured people; they shall be brought back again, and grow on their old stock and partake of its fatness, and be a holy (as were their fathers Abraham, Isaac, and Jacob) and a peculiar people to the Lord for ever. But what are we to understand by ver. 17?—"*Some of the branches were broken off, and thou being a wild olive-tree wert graffed in amongst them*, and WITH THEM PARTAKEST OF THE ROOT AND FATNESS OF

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THE OLIVE-TREE." It is this last clause that is so generally totally misunderstood, and let us carefully note the following remarks, pp. 106–108.

"The two parts of a grafted tree, the scion and the stock, *retain their respective peculiarities* after the union has been effected. The scion in a manner identifies itself with the stock, and grows upon it as upon its own natural stem and roots: still the distinction of variety or of species remains. If the *scion* be taken from a faster growing variety than the *stock*, the stem above the graft will be, in course of time, thicker than that portion of the stem below the point of union; and if at any future time the stem be cut over, at, or under that point, the stock will throw out branches that will shew its original character. The pear, though grafted on the quince, has little of the quince in its character; and the olive, though grafted on its kindred plant, the common privet of our hedges, remains an olive still. The *scion merely derives sap from the stock*, retaining its own nature and features. It is not, therefore, by means of anything connected with the art of grafting that the wild olive can be improved by being grafted on a good olive stock. But such a supposition has been made by commentators unnecessarily. The Apostle is not referring at all to fruit-bearing in the passage; he merely draws an illustration (of his subject) from the advantages, *as to support and supply of sap from a root planted in cultivated soil*, which the scion of the wild olive in its new position would partake of. A graft put on a strong healthy stock makes vigorous shoots, thus receiving advantage from the health and strength of the stock." [The apostle by no means says that the *quality of the fruit* was improved; he is not speaking of this point.] "They being united to that olive-tree of which Abraham was the root, the Gentiles were admitted to the privileges of church-membership, and the 'joyful tidings' were proclaimed in their ears." [They became partakers of the promise of Christ by the gospel.] "But the apostle seems to guard against the false construction that has been often put upon his allegory, by placing the responsibility, with regard to growth, not on the original root, but on the engrafted branches—not on the (Jewish) Church, but on the members which had been admitted to be partakers of its privileges."

He then further explains, that while the engrafted branches "partake of the root and fatness" of the tree, to the extent mentioned, still it is not *that sap* of the tree which gives the branches their special development, but—

"It is *on the leaves of those branches* that light and air and other elements in vegetation act in causing the development of the plant in its various parts, giving substance to its timber, colour to its flowers, richness and maturity to its fruit. *In the branch of the fruit-bearing olive*, there is a manufactory of the essential oil of the plant; and *only a part of the requisite material comes up the stem from the root.*"

It appears, then, that Paul was fully aware that to "graft a wild olive into a good olive was *contrary to nature*" (ver. 24); but he was led by the Holy Ghost to speak of a fact in the kingdom of grace which has no proper parallel in the kingdom of nature. He wished to keep us Gentiles humble by reminding us that with all our privileges we are still not the original good olive-tree; and that, notwithstanding its many broken branches, the old olive-tree is still the olive-tree that shall yet bear its peculiar fruit. It furnishes a simple and beautiful argument against those among us who assert that *Jewish peculiarity as a people* is for ever ceased. The apostle's illustration from grafting im-

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plies the very opposite; for it implies that the Gentiles, though partakers of their salvation in all its richness, can never fill their place in God's economy, can never be the root, can never possess the peculiar qualities of development that lurk in that nation by virtue of God's original grant to them.

We close with one other extract (p. 44), which may help us to enter into the beauty of the allusions in Song ii. 13, of the fulfilment of which we still look for the richest instalment at the coming of the Lord in the time of refreshing.

"The fig-tree is said to put forth '*her green figs*' when the winter is past and the rains over and gone. The word for '*putteth forth*' in Hebrew, is understood by some to be properly '*to spice;*' and they render the passage—'the fig-tree fills its fruit with aromatic juice.' The Hebrew noun for figs here used is the name of the '*first young figs*' which are perishable, and more likely to drop off than the later figs. Parkhurst translates the passage —'the fig-tree *embalmeth* its early figs;' filling them with '*that clammy delicious juice,*' which may prevent them from corrupting and falling off, and which is alluded to in the parable of Jotham,—'The fig-tree said unto them, Shall I forsake my sweetness and my good fruit, and go to be promoted over the trees?'"

Happy day! when the natural and moral world shall present us with such delicious scenes, and when we shall explore conjunctly the wonders of the Creator and the Redeemer, the Father of the first and the second Adam, the planter of the first paradise, and no less of that paradise which shall be unfolded when New Jerusalem cometh out of heaven from God—a paradise and a city in one.

The Characteristic Differences of the Four Gospels. By A. Jukes. London: James Nisbet & Co. 1853.

Da Costa, in his *Four Witnesses*, has given us much that is truly valuable on this subject; and this work has contributed its share. Matthew holds up Christ to our view as *Son of Abraham*, (and, he might have added, *King*); Mark traces his steps as *servant* of God; Luke, as *Son of Adam*; John, as *Son of God.* Da Costa has spoken of Matthew as shewing the Eastern and *Israelitic* character of Christ designed for Jews; Mark, as exhibiting his life in the Western and *Roman* aspect designed for Roman Christians; Luke, holding him up to our view as the *Saviour-God* designed for all nations; John, writing for all alike, *Jew*, *Roman*, *World.* On the whole, the little book before us is the most successful in its exposition of this interesting inquiry, though at times too ingenious. We feel, also, that the writer has been at undue pains to mix sand in his foundation, inasmuch as he drags in the Fathers needlessly, in his desire to find something like an apology for the variety of the four gospels in the four cherubim! All this he might have omitted with great advantage. Besides he is a little mystical in regard to the cherubim; "they are always the *divine* in the *creature-forms;* if He shews himself in angels, then so far *angels* may be cherubim; if He shews himself in living-creatures full of eyes, who say, 'Thou hast redeemed us,' then the *redeemed* are cherubim,"

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(p. 18). He might arrive at the latter conclusion, but where is his authority for the former?

In p. 33 he makes an extraordinary misquotation; for in Acts xi. 23, 26, he represents Barnabas as being said to "see the grace of God in them, *because* he was a good man," &c. Now, the passage says that he exhorted the disciples to cleave to the Lord, because he was a good man and full of the Holy Ghost! The note, p. 43, about the *mother* of the Jewish kings, needs some explanation; for it is often not the mother *by birth* but the mother *by office* that is meant; *e. g.* 1 Kings xv. 2, Maachah is *mother* of Abijam, and yet, ver. 13, of Asa, too. The remark, p. 63, that the insertion of leaven is *the woman's* work, not *the man's*, has no force; for as well might he say, the lost piece of silver was found by *the woman*, not by *the man;* and yet is not the woman there no other than Christ as wisdom? Nor at p. 75, is "*Buried by baptism*," a fair quotation; the text says, "By baptism unto death," we are "buried with Him," *i. e.* when we are baptized, and so proclaimed to be sharers in the death of Christ, we are proclaimed equally to be sharers in his burial, and then in his resurrection (Rom. vi. 6).

There are many excellent thoughts in the book. The author says of angels—"Are they not all ministering spirits, and yet who sees them, who thanks them? Nor do they ask, nor would they receive our praise. Enough for them that they are doing the will of God; for they know that 'in keeping, as well as for keeping' his commandments there is a great reward. Surely not in vain are ministers addressed as 'angels of the church.' May such as count themselves to hold this place, see that, tried by this test of unseen service, they walk worthy of it." (P. 101.) Good also is the remark on John v. 35,—Christ is *the light*, John is only *a lamp*, λυχνος.

One other quotation, p. 193,—"It is possible," (so a popular preacher has lately expressed it,) "*to make the best of both worlds!* . . . . . . Christ and his apostles would not, or did not, make the best of both; but we in wiser days can gain both worlds! The aim is a walk of faith, so as not to exclude a walk of sight;"—with much more to the same effect, summed up in this, that "the cross, which condemns the flesh, is now made the excuse for carnal living." Surely he is right, and is not the bold propagation of such doctrine as "*making the best of both worlds*," indicative of the times when men who are called Christians, are "lovers of their own selves," "lovers of pleasure?"

The Friend of Israel. Nos. 1, 2. Vol. II. Glasgow: Scottish Society for the Conversion of Israel.

If any one wishes to get a good summary every month of what is doing for the Conversion of Israel by all the different denominations of Christians, he would do well to take this cheap publication. It is only a penny a month, and yet contains a great deal of information. Nor is it confined to recent events only; it frequently gives us details of Jews in former days—as in these two numbers, where we have the narrative

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of the life of Abraham Hertz. We wish there were more of the prophetic word brought forward in it; but, at all events, it breathes real love to the lost sheep of the House of Israel. What a glow of real life there is in the following deathbed scene of a young Jewess:—

"She begged of her mother to call me, *as she would have to go home in a few hours, 'and be with Christ.'* I hastened to her bed-side. 'My child, you are not afraid to die?' 'Why should I? *Christ has conquered death.* I feel some agony, for dying is hard; but this is because of this *depraved nature, which death will kill.*' Soon after, 'Weep not, dear mother; *as a Jewess, I should not have found death so easy.*' Then again, 'I feel happy, happy! *Christ, I love thee!*' And then, 'Jesus, come! *Jesus, I come, Jesus.*' And her voice fadeth away, and her soul departed."

Words of Truth for the Saints of God. Sixth Series. London: J. Campbell. 1853.

WITHOUT entering on any full examination of this little volume, or remarking on some points where we may differ, we may say that it contains very much precious truth. We have read it with no small relish. We give an extract from it upon the Intermediate State:—

"A word in passing on the separate state. There is an immense difference between my condition whilst in this body, and that of the soul, after this life, when the body has been put off; as there is, likewise, between the latter state and that in which the redemption of our body shall be completed in resurrection. After death, the believer is "unclothed," but not "clothed upon," (2 *Cor.* v.) "Absent from the body," he is "present with the Lord." Though not perfected in the glory, he is, nevertheless, delivered from a body which had not, as yet, its portion in the resurrection (enjoyed, through the Holy Ghost, in the soul). This body, which caused him to groan, whilst on earth (not, it is true, without consolation), and which makes all groan who have the first-fruits of the Spirit, has ceased to be a cause of groaning; that which held him bound (in fact, not in heart) to a creation still subject to the bondage of corruption, no longer binds; the link is severed. If the goal of his hope is not reached, in dying he has at least laid aside a burden, a soiled garment, that he may, at once and unhinderedly, enjoy the presence of the Lord, its pure air and genial warmth penetrating his soul now freed from all obstruction. But death is not our Saviour. Death finds the believer already saved by the death and resurrection of the Lord Jesus Christ. He is risen with Him; this is already accomplished as to the soul, which, through the Holy Ghost, experiences the blessed result, and triumphs in a hope that maketh not ashamed. The putting off of the body adds nothing to our title in the presence of God, for we are there, by faith, what Jesus is there. We are merely stripped of a body which had not partaken of redemption, in order to be ushered into the presence of Jesus, awaiting that which remains, to wit, our being clothed with a body fashioned like unto Christ's glorious body."

A Guide to the Apocalypse; including a Refutation of all Extant Schemes of Interpretation, and a Demonstrated Outline of the True. London: J. Nisbet & Co. 1853.

WE do *not* agree with the author of the above work; and we think his title-page rather confident. He has not refuted all extant theories;

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neither has he demonstrated his own. His system is summed up in the following paragraph:—

"*The general design* of the Apocalypse we take to be to present *a sketch of the history of the conflict between 'the woman' and 'her seed,' and 'the serpent' and 'his seed,'* (cp. Gen. iii. 15,) *during 'the* AIONS *or Ages* PAST' (Col. i. 26; Eph. iii. 5) *in such a* SYMBOLICAL *manner as might exhibit them as* TYPICAL *of* 'THE AIONS TO COME' (Eph. ii. 7), that thus there might redound 'glory to God in the Church by Christ Jesus through all the generations of THE AION OF AIONS' (Eph. iii. 21). By *'the woman' and 'her seed'* we intend *the Church of God and its great Head, the Lord Jesus Christ.* By *'the serpent' and 'his seed'* we mean *Satan, and his Heathen worshippers.* The conflict, therefore, may be said to be between *the true and all false religions.* In *the 'ages past,'* we include the time *'from the foundation of the world' to the end of the Jewish dispensation;* and in *'the ages to come,'* that *from the full beginning of the Church of Christ or 'kingdom of heaven,' until the consummation of all things,* all time being thus included. The former is set forth in SYMBOLICAL HISTORY; the latter in TYPICAL PROPHECY: but this is meant only as on the whole, and for the most part."

Instead of entering into the details of the author's theory, let us glean from him some useful information. The following paragraphs will interest our readers:—

"The following citations cannot fail to satisfy the reader, that it was the current belief about St John's time, that the duration of the existing state of things would be limited to 7000 years,—that this period would consist of seven ages—that the first six of these might be subdivided into twelve half-ages, which had then nearly expired—that the historical epochs which we have attributed to the six were among those which were generally recognised, and that the seventh age would be distinguished from the others by being a millennium of heavenly bliss. Bishop Newton, in reference to the last point, has observed,—'a pompous heap of quotations might be produced to this purpose, both from Jewish and Christian writers.' Referring for more examples to Dr Burnet and others, he cites a few, from which we abstract *some* of the following:—

"1*st, from Jewish Writers.*—In the Gemara we read, (1.) 'Rabbi *Ketina* said:—'The world is to endure 6000 years, and during one millennium it will be cleared' [of the enemies of God]—(2.) *Tradition* assents to R. Ketina, saying—'as out of seven years, every seventh is the year of remission, so out of the 7000 years of the world, the seventh millennary will be the millennary of remission, that the Lord alone may be exalted in that day' (Is. ii. 11).—(3.) It was the tradition of *Elias* (ob. cir. B.C. 200), that the 'world endures 6000 years, 2000 before the law, 2000 under the law, and 2000 under the Messiah.' Also, that 'the just, whom God shall raise up [*sc.* in the 1st resurrection] shall not be turned again into dust. Now, if you inquire how it shall be with the just in those 1000 years in which God will renew his world,' &c.—[4.] By *the Rabbins* various and apparently discrepant views of the duration of Messiah's development are taken. Thus, in the Tractatus Sanhedrin we meet with seven periods, viz., seventy years, three generations [meaning, perhaps, the above 3 x 2000], 365 years, *seven thousand years* from the Creation to the beginning of Messiah's reign, from the flood to the same, and 400 years. We are inclined to think, that the apparent discrepancies may arise, partly from different mystical computations, and partly from respect being had to different stages of the preparation for Messiah's coming; and so they may really be capable of reconcilement. The seven which follow are taken from the citations made by Whitby in his Comment

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on Heb. iv. 9. The Rabbins write thus—(5.) 'The Sabbath was given to be a sign or exemplar of the world to come.' (6.) 'It is a figure of the land of the living, to wit, of the world or age to come, the age of souls.' (7) 'This is the age to come, which is all Sabbath.' (8.) 'The Psalmist,' says *R. Jarchi* on Psa. xcii. 'speaks of the business of the world to come, which is all Sabbath.' (9.) To the same effect *R. Eliezer*, who elsewhere says, 'The blessed Lord created seven worlds (*i.e.* ages), but one of them is all Sabbath.' (10.) And so *Bereschith Rabba*: 'The seventh thousand is the world to come, in which all souls shall be bound in the bundle of life; as our Rabbins have said—God blessed the seventh day, which begins in the seventh thousand of years.' (11). '*Philo*, too, is very copious in this allegory.'

"*2dly, from Christian writers.*—(12.) The *book of Enoch* is considered to have been the production of a converted Jew of the first century. In its 92d chap. the duration of the world's existence is divided into *ten weeks* or *heptads*. The first appears to be characterised as that of Enoch, and to end with his translation. The second is that of Noah, and ends at the deluge. The third is that of Abraham, and ends at the call. The fourth ends at the Exode. The fifth at the building of the temple by Solomon. The sixth is that of Elijah, and ends at the Babylonian destruction. The seventh week appears to contain the period of the restoration of the religious and political freedom of the Jews, ending at the complete deliverance by Judas Maccabæus. The eighth is that 'of righteousness, in which judgment shall be executed upon oppressors, and in it the house of the great King shall be built up;' and which may end at the accession of the Idumæan dynasty, or the coming of the Messiah. The ninth is that 'in which the judgment of righteousness will be revealed to the whole world' in the destruction of Jerusalem, and 'the world itself be prepared for the final judgment.' The tenth is probably intended to represent the millennial age. 'On its *seventh* and last day will be the final judgment. The former heavens shall pass away: a new heaven shall appear. Afterwards, there shall be many weeks in which sin will be no more named throughout the ages of ages.' (13.) Again, in *the fourth of Ezra* (a work of the same date and origin) the doctrine of two series of ages is found (vi. 59 ss.), and it is declared—in the insertion which the Arabic and Ethiopic versions have in chap. vii.—that '*a hebdomad* of years is the destined number of these things,' meaning, apparently, that a hebdomad of mystical years of 1000 common years each, is the destined duration of the existing state of things. (14.) In chap. xiv. 9, the voice of God says to Ezra —'Henceforth thou shalt remain with my son [Jesus, cp. vii. 28] . . . . . . until the times be ended; for the world hath lost his youth, and the times begin to wax old. For the world is divided into twelve parts (the Ethiopic version has ten), and the ten parts of it are gone already, and half a tenth part, and there remaineth that which is after the half of the tenth part.' (15.) Again, in *the fourth book of the Sibylline Oracles* (which is thought to have been written by some Christian soon after the destruction of Jerusalem—'about A.D. 80;' Kitto's Cyc.) the postdiluvian world is divided into eleven ages, six of which are assigned to the Assyrian Empire, two to the Median, one to the Persian, one to the Macedonian, and one to the Roman. Previously, *in the first book*, the antediluvian period had been divided into five ages; and, with the egress from the ark, a new and golden age was said to begin. The men of this sixth age would peacefully pass to Hades, there to dwell until the judgment. From the building of Babel the writer passes to the times of the Messiah, which he describes with a manifest reference to the gospel history. The miracles, death, resurrection, and ascension of Christ are brought into view; and, lastly, the subjugation of the Jews by the Romans. Book II. opens with a fearful commination of the 'seven-hilled city.' General distress and slaughter will succeed. A crown of glory is held out to those who obtain the victory over sin; especially will it be given to

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martyrs (cp. Rev. xx. 4). (16.) Again, *St Barnabas* in the 1st century, commenting on the words in Ex. xx. 11, 'He finished them in six days,' says that they signify, that 'God will consummate all things in 6000 years;' and the words, 'He rested on the seventh day,' signify, that 'when his Son at his coming shall abolish the time of the wicked one, and shall judge the ungodly, and shall change the sun, moon, and stars, then he shall rest gloriously on the seventh day' *i.e.* the seventh millennium. After the 1st century, many engrafted on the original tradition erroneous and extravagant notions; but still, even to a comparatively late date, we find the same computation of the times retained. (17.) *Methodius*, in the 3d century, held that the six days of creation represented 6000 years, and the seventh day a Sabbatic millennium, which would complete the series of ages, '*as say the generality of the fathers.*' (18.) *Lactantius*, in the 4th century, says, 'Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is, 6000 years;' and, 'because God rested on the seventh day, it is necessary that at the end of the 6000th year all wickedness should be abolished, and righteousness reign for 1000 years.' 'When the Son of God shall have rooted out iniquity and restored the just to life, he shall converse among men 1000 years, and rule them with most just government. At the same time, the prince of the devils shall be bound with chains and kept in custody during the 1000 years of the celestial sway. . . . . . But when the 1000 years of the kingdom, that is, the 7000 years, shall be nearly expired, Satan shall finally be loosed. And when the 1000 years shall be completed, that second and final resurrection, at which the wicked will be consigned to eternal torments, will take place.' This seventh chiliad Lactantius reckoned would commence in 200 years from his time. (19.) *Hilary* (4th cent.) says: 'As Christ was transfigured after six days, so, after the world's 6000 years, there would be manifested the glory of Christ's eternal kingdom.' (20.) Once more, in *a Syriac poem* by a Jacobite Christian of the 6th century, the author says: 'In the 7000th year, in the which the heavens and the earth shall be destroyed, there shall come forth hosts from the countries of Gog and Magog.'"

The Evangelicals and the Edinburgh. A Reply to the Article on Church Parties. By the Reverend S. MINTON, M.A., Liverpool.

ABOUT two years ago the Reverend J. W. Conybeare, in conjunction with a friend, published an elaborate work upon "The Life and Epistles of St. Paul," which has won him some fame, and some confidence, not only among critics, but among the many who are not critics, but lovers of their Bible, and followers of Him who is its sum and burden.

Lately he has appeared in a different character, as the assailant of the Evangelical party in the Church of England. In a flippant and sarcastic article in the *Edinburgh*, he has attacked that party with an excess of bitterness which is not easily accounted for, flinging against them all missiles that came to hand—jests, gossip, tattle, &c.

The above pamphlet of Mr Minton is a most satisfactory reply to the said article. Dr M'Neile, in a most extraordinary correspondence with the reviewer's father, had shewn how vulnerable and untruthful the article was, and Mr Minton exposes it sentence by sentence.

That a person of Mr Conybeare's high attainments should have stooped so low is sad enough; but that he should have descended from

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the lofty position of a Commentator on Scripture to be a Broad Church Jester, is much sadder. But the saddest of all is that he should have cared so little whether his sarcasms were pointed with truth or falsehood, with a sober fact, or a hearsay exaggeration of words, uttered, or imagined to have been uttered, thirty years ago! The article may be smart, but it wants true earnestness. The author may be an able man, but who will conclude, from the perusal of such an article, that he is a truth-seeking or truth-loving one? For, apart altogether from the question of the truthfulness or untruthfulness of the averments, there is what we consider the more serious and solemn one—the *truth-lovingness* of him who makes them. A *truth-loving* man has always seemed to us one of the noblest of characters. With such an epithet Mr Conybeare's name cannot now be associated.

Biblical Commentary on the Epistle to the Hebrews. By Dr J. H. A. Ebrard. Translated from the German by the Reverend J. Fulton. Edin.: T. & G. Clark. 1853.

We have many misgivings as to these German works. Are they for good or for evil to the churches of Christ? There is much excellent matter in them, but there is much that is most painfully unsound. We fear that they are not, upon the whole, likely to produce much real profit to our students and ministers. There is little of simplicity about them—much of elaborate intellectualism, even in the plainest passages and truths. We find in them mysticism—metaphysics—idealism—circuitous methods of stating doctrine—but little of that straightforward exposition of the Word and mind of God, which finds its way to the conscience, and feeds the renewed soul.

This Commentary of Ebrard is no exception—some, perhaps, will think it worse than others. We suspect that his ideas of "Inspiration" are of a very loose description, as when he tells us that "the author certainly had the word ὁρει in his mind, but neglected to write it"—p. 363; and when he denies that the 45th Psalm applies to Christ, and maintains that it is Solomon that is addressed by the name of God!—p. 51.

We have little need to import German laxities on a point so momentous as Inspiration. There is enough of unsoundness amongst ourselves already. And no apostasy from the truth can be more subtle and more ruinous than that which begins with telling us that the Bible only contains the *thoughts*, but not the *words* of God.

The Genealogies of our Lord and Saviour Jesus Christ; as contained in the Gospels of St Matthew and St Luke, reconciled with each other, and with the Genealogy of the House of David, from Adam to the close of the Canon of the Old Testament; and shewn to be in Harmony with the true Chronology of the Times. By Lord Arthur Hervey, M.A., Rector of Ickworth and Horringer. London: Hatchard. 1853.

This work has already got into good report, and has established the

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author's reputation for research, as well as for reverence of the Word of God. We extract his own summary of his views:—

"It now only remains to sum up the chief points of the preceding argument. We have seen that both St. Matthew and St. Luke give the genealogy of our Lord through Joseph, his reputed and legal father, and we have ascertained that the former, giving the succession to the throne of Solomon, necessarily deduces his line through Solomon and the Kings of Judah, whose legal heir and representative Joseph was; while the latter, giving Joseph's real parentage, traces his lineage to Nathan, whose children became the heirs of his brother Solomon's throne upon the failure of Solomon's line in the person of Jehoiachin. And we found a most satisfactory corroboration of this opinion, as regards St. Matthew's list: *First,* in the very fact of the existence of a second genealogy, which could not have been the case had St. Matthew's list given Joseph's real lineage; and, *Secondly,* in two express declarations of Scripture, that neither Jehoiakim nor Jehoiachin should have any successor upon the throne of Judah, as regards St. Luke's list, in the names of the ancestors, which gave as distinct a proof as the nature of the case admits, that that list exhibits Nathan's descendants and Joseph's ancestors. Moreover, we found a third evidence in favour of this conclusion, of a very forcible, and, indeed, conclusive kind, in the fact that *two*—we may now say *four*—generations are common to the two genealogies in the part *immediately subsequent to him who was pronounced childless.* This view was further fortified by shewing, from several examples out of the Old Testament, that it was in strict accordance with Jewish usage that persons deriving property, not from their direct ancestors, should have a genealogy suited to their inheritance, as well as one exhibiting their real parentage. It was then shewn that no valid objection could arise to this scheme, either from the tradition reported by Africanus, which was examined both on its merits as a tradition, and on its own intrinsic merits, and on both counts condemned; or from the use of the term 'begat;' or on the ground of its excluding the lineage of the Virgin Mary, who was shewn to have been, in all probability, the cousin-german of Joseph, descended from the same grandfather, and, therefore, having precisely the same pedigree. And having thus laid down and vindicated the general principles upon which these genealogies are composed, we proceeded to shew, step by step, their mutual agreement with the Old Testament genealogies of the house of David, observing, from time to time, several striking internal proofs of their truth and historical accuracy, and indications of the sources from whence they were compiled; specially, by two very slight alterations of the text, where it was evidently, or probably, corrupt, we were enabled, for the first time since the earliest days of Christianity, to exhibit an exact agreement between St. Matthew, St. Luke, and the first book of Chronicles, in respect to the two generations following Zerubbabel; and, by one of these emendations, we at the same time got rid of an extraordinary anomaly—the extension, viz., of one genealogy in 1 Chron. iii to a time subsequent by at least two centuries to the close of the canon of Scripture, and of several anachronisms beside. We were also enabled, by the view taken, to throw light upon several remarkable prophecies of holy Scripture; and by ascertaining Hattush's true genealogical place, we were greatly assisted in fixing the true interpretation of the famous prophecy in Daniel ix., and in removing one argument by which it has been thought that a system of chronology for the times of Ezra, involving the most prodigious improbabilities, was supported and made necessary. We sought at the same time to meet and refute three other arguments in defence of the same system. An attempt, *lastly,* has been made to reconcile that glaring discordance between the genealogy and the chronology of the times preceding David, which has so greatly perplexed the learned, but which they have done so little to remove; and if, in some points,

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our success has been less complete than might have been desired, and considerable doubts and difficulties still encumber the subject, it is yet hoped that progress has been made in a right direction, and that some assistance has been given to future labourers, who, with more extensive knowledge, and greater powers, may be able, by God's blessing, to finish what is here left incomplete, and to present, at length, to the pious but intelligent reader of Scripture, the interesting history of the times between Moses and Samuel in a connected and consistent shape, in harmony alike with nature and with other portions of the Word of God. To the writer, the subject, which may seem dry to others, has been one of the deepest and most lively interest. Never before was he so much impressed with the profound truth and majesty of the Word of God, as when, under some corruption of word or letter which has worn the rust of two or three thousand years, and passed into every language spoken by man, he seemed to discover the original deposit of the Holy Ghost, shining forth in all the simplicity and brightness of truth. Never was he more affected with a sense of the never-failing Providence of God in his care of the Holy Scriptures, than when the restoration of some one statement to its proper place seemed to restore simultaneous harmony to many others which were previously disjointed, contradictory, or obscure. And never was the lesson more forcibly brought to him, how worthy all the Scriptures are of the most reverent and diligent study, than when some bare catalogue of names, or other equally unpromising field, seemed to yield a most bountiful and pleasant harvest in return for such labour as he was able to bestow upon it. Profound and intimate too is the conviction which these studies have left upon his mind, that while the Scriptures are from God, and vindicate their claim to Divine inspiration in ten thousand ways, and in many that we can neither fathom nor explain, they do not assert their Divine origin by requiring the abrogation of reason on the part of those who study them, nor are honoured most by those who apply to the interpretation of them rules inadmissible in any branch of human learning. As far as the Holy Scriptures do contain history, chronology, or any science, it contains them just such as they are in nature and in common life. And the text of Scripture must be ascertained by precisely the same rules of criticism as those by which the text of any profane writer is established. The care of God for the text of Scripture is shewn, not by his disannulling human skill and human labour in this important point, but by the abundant materials which He has vouchsafed to preserve to our hands, by which the true text may be ascertained to demonstration, in all important points, by the application of the ordinary rules of human criticism."

A Discourse, Delivered in the Catholic Apostolic Church, Gordon Square, on the Occasion of Consecrating the Altar. London: Bosworth. 1854.

The author of this discourse claims for the church to which he belongs *apostolicity* in the directest and strictest form. It is no apostolic *succession* that he contends for. It is direct apostolic authority, in virtue of the restoration of the gifts and miracles of the primitive church. If it be so that God has restored these gifts, and by means of them accredited a new class of apostles, such as Mr Drummond, &c., then, of course, every one who does not submit to this inspired authority must be sealing their eternal destruction, and every church, save this apostolic one, must be a synagogue of Satan. The author does not draw this conclusion, but it is the only one that can be drawn from such claims to apostolicity. One of the inspired apostles of this

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church is a member of Parliament; yet in his place there he bears no witness for Christ, nor has he spoken aught that has reminded us of Paul, or of Peter, or of John. On one occasion he thus spake:—

"Mr H. Drummond said, he was quite willing to accede to the wish of the House, whether it was to chat or to sleep; or, if it would be more convenient, to adjourn. He must confess that, amongst the many anomalies which were to be taken in connexion with the motion before the House, one of the most extraordinary was, that the Right Hon. Gentleman who had just sat down should have taken under his protection the Hon. Gentleman the Member for Buckinghamshire. After some further observations, the exact purport of which could not be heard in the gallery, Mr Drummond proceeded to say that there was something rather facetious in the conduct of the Right Hon. Gentleman the First Lord of the Admiralty, when he, no doubt, in consequence of a requisition from the Foreign department, appointed the ships-of-war to go upon the expedition against Greece. In his opinion, the ships which the Right Hon. Gentleman had selected were uncommonly appropriate. He had heard of lovers making known their sentiments to each other in the 'language of flowers;' and, perhaps, it was but natural that the First Lord of the Admiralty should make known his intention in the 'language of ships.' Accordingly, what were the names of those he had selected? Why, they were the *Firebrand*, the *Dragon*, the *Spitfire*, the *Tartarus*, and the *Bulldog*. If the Right Hon. Gentleman had been versed in the 'language of plants,' and had meant to convey his sentiments and intentions by plants, of course he would have sent a nosegay composed of stinging-nettles, thistles, deadly nightshade, and blackthorn."

Is a speech like the above the result of the restoration of the miraculous gifts? Is this a veritable specimen of the teaching of the "Catholic Apostolic Church" in Gordon Square?

It may be as well here to bring before our readers an extract from Dr Hengstenberg's Journal, a few years ago. It contains some facts and statements concerning this church which ought not to be forgotten. The writer is no anonymous calumniator, but one who gives his name —Dr Marriott, of Basle. After describing the Popish vestments, and bowings to the altar,* and thoroughly Romish (*i.e.* Pagan) character of the whole service, Dr M. proceeds:—

"How thoroughly Romish the service was, appears also from the different prayers used, in which, besides others of a Popish character, the 'blessed Virgin Mary' was not forgotten. But my attention was particulary roused at the place where prayer was offered for 'the bishop of the diocese;' and though I could easily guess who was meant by this, yet I was desirous of obtaining a definite answer from the party themselves; therefore, at the close of the service, I asked a hearer, with whom I happen to be acquainted, and who is a member, about the name of the bishop, but he professed not to know. I then determined to return again in the evening to this *new Romish* church. When all had retired, I went into the vestry, and was asked by Dr Woringer, as soon as he saw me, if I wanted anything with him, to which I replied, 'I have used the freedom of coming to inquire who is the bishop of the diocese for whom you prayed to-day.' His answer was, 'That's no business of yours.' I stated to him that I wished to be fully satisfied upon the point, but only got for answer, 'It is an impudent question.' He positively refused me any information, and referred me to the evangelist, to whom I

* "Strumpet-dressed in the cast-off garments of Paganism." Thus Edward Irving used to speak of Rome. What would he have said to his own followers?

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could apply. At the very moment the evangelist came in with the two other persons who had been officiating, when I addressed to him the same question. He said, 'It is the Bishop of Basle.' I inquired what his name was, and was told 'he resides in Solothurn.' I said, 'I should be glad to know his name and surname.' The evangelist—'He is the Catholic Bishop of Basle.' Then I replied, 'That is the Romish Bishop, and this is Popery.' The evangelist then went away with the other two gentlemen, and I said to Dr Woringer, 'Your system is that of the Jesuits and Popery;' to which he replied, 'We are not Protestants.' I said to him, 'I will write this down in your presence;' took out my pocket-book, and wrote in it before him what he had spoken —'*We are not Protestants.*' Although hitherto, on the rare occasions on which I have met with Dr Woringer, an unkind word has never passed between us, he now proceeded to behave very uncourteously towards me; but this I could excuse, as he could not but know that for a considerable time I have been warning the people of the Jesuitism of the Irvingites. Generally they shun answering questions. As in the Romish Church, so also with them, the authority of the priesthood is predominant; for the Irvingites say the apostles (those now alive) and the evangelists say so, and it is sin to doubt their word; and one sins when one asks questions.

"Irvingism is not only Romish, but it is also Jesuitical; for while many of them would be regarded as Protestant, the members of this community take the Supper in one kind. It is well that what I have myself known for years has now so far come to the light of day that the confession must be made public—'We are not Protestants.' The Irvingites in this city assume the name of the 'Universal Church of, or at, Basle.' This is Jesuitism; for they who pray for the Romish Bishop are not Protestants, and consequently, in spirit and tendency, are much more closely allied with the Papacy than with Protestant Churches.

"I have felt myself specially called," he says, in conclusion, "to write these few lines on the subject, as in all probability I am the only individual who has lived for some years in this city that was personally acquainted with Irving, although the doctrines called by his name are now much altered, as the worship also is; and as for the last few years I have given more or less attention to the tendencies of these people. Besides, since this disorder has come from England, and is for the most part propagated by Englishmen or Scotchmen, it becomes me, as an Englishman, the rather to address to others a word of warning upon the subject."

The above statement was originally published by Dr Marriott, with his name attached, in a Basle newspaper; and an announcement was presently after issued by Dr Woringer and the evangelist, stating that they were ready to confer with any person on the subject, between one and two o'clock, and simply adding by way of postscript:—

"We are neither Irvingites nor Romish people, &c., nor do we stand in any proper connexion with the Romish Church; we do not sympathize throughout with Popery, but neither are we such Protestants as a keen sectarian as Dr Marriott would have us to be."

No one can fail to see that this substantially confirms the worst fears that Dr Marriott's exposure is fitted to awaken. They are truly no longer Irvingites; for *against no form of error or corruption did Irving raise such a loud and long-continued cry as against the Papacy; and if he could now rise from the dead, it would be to denounce his followers as no longer worthy of his name.*

Remarks on the Italian Opera in Edinburgh, &c. By CLERICUS, M.A. Edinburgh: W. P. Kennedy. 1854.

We notice the above little piece of outspoken Christian manliness,

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chiefly because of its being a bold protest against one of the growing evils of the last days, " love of pleasure ;" and because we learn that many calling themselves Christians are led away by the siren seductions referred to in it. We fear that, in the matter of conformity to the world, Christians are becoming more and more lax; the world's songs are spoken of as " innocent;" the world's gay dance is spoken of as " healthful recreation;" the novel is called a pleasing way of conveying historical truth, and is compared to the Pilgrim's Progress; the opera is half praised, half condemned, and then visited; places of amusement are spoken of with indiscriminate commendation, as if our danger lay in a too strict avoidance of them, and not in contamination by frequenting them. How craftily is Satan laying his snares to seduce, if it were possible, the very elect!

The following passage in a daily paper, a few weeks ago, struck us greatly, as illustrative of the goal towards which all this laxity is tending. It is headed " The Seductions of Paris ":—

" Four gaming-houses only are to be allowed to exist in Paris. Foreigners of all ranks are to be admitted to these gilded dens, without examination; but French subjects will be compelled to exhibit, on entrance, not less than five hundred francs. No player is to be allowed to stake a smaller sum than one hundred francs at a time; but above this sum the stake is to be unlimited. Veron is bound to deposit by Easter a sum of forty millions by way of caution money, and the first gambling-house is to be open with the same warrant of Government approval, and the same publicity as the Frascati of olden time. The *locale* is said to be already determined on—in the Rue Drouot—the splendour and artistic decorations of the *grand salle* already spoken of, as something unwitnessed as yet throughout the whole of Europe; and at the suggestion of one of our great poets, who has studied the philosophy of human nature until not the smallest fold in its darkest recesses has been left unturned, an Arab divan is to be established, where the most subtle preparations of *haschisch* are to be administered to those who delight in the influence of this drug, and who have the power to enjoy the visions of the blest beneath its sway. A marble bath of vast proportions and Oriental magnificence is also talked of as a novel addition to the luxuries of such an establishment, where the player may refresh himself after the scorching emotions of the gaming-table, and issue forth cooled from the excitement of gain or loss. The other arrangements are all set forth in due order, and every national refinement and indulgence peculiar to the different aristocracies of Europe is said to be inserted in the programme, as the whole system is, of course, ostensibly addressed to the foreign visiters in Paris. Many subtle arguments are already spoken in the voice of the charmer—many luring and seductive sophisms are already put forth to stop the loud wailing cry which seems already arising from the very souls of wives and mothers of this new snare of the demon which is being laid down in the way of the footsteps for which they sit at home and listen with such fond anxiety. The old devilish axiom is again afloat. " Vice is only displaced—never destroyed," and proofs of its truth are given in the known existence of gambling societies amongst the rich and great of the highest circles in the capital. These circles have been even admitted into the Tuileries, where often, to beguile the tedium of waiting on the master and make the time pass pleasantly, whole patrimonies have been lost by one or two throws of the dice-box. The master himself was once said to be an able practitioner, and every day fresh instances of his strong memory are recorded to his honour, in the payment of old debts, incurred in this manner while in London.

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Protestant Endurance under Popish Cruelty: A Narrative of the Reformation in Spain. By J. C. M'COAN, Esq., of the Middle Temple. London: Binns and Goodwin.

There are some tokens for good in Spain in these last days, and it seems as if God were gathering a people for himself out of her. Of what she might have been (speaking after the manner of men) had truth not been crushed, the following interesting extract will give some idea:—

"In no other country had it such obstacles to overcome. In Germany many of the princes had embraced its doctrines, and were exerting their influence on its behalf. Its adherents were protected and favoured; the Bible was freely circulated in the vernacular tongue, and its doctrines explained and enforced from almost every pulpit. In Scotland, its advantages were almost equally great. In England, the quarrel which led Henry VIII. to throw off submission to the Pope, resulted in similar blessings to the people, as regarded their religious liberty. And even in France, and several of the Italian States, there were many checks on persecution, which afforded a kind of protection to those who embraced the Reformed doctrines. But in Spain, not one of these advantages existed. Everything that could fetter the intellect and crush the earliest tendency to dissent from the faith of Rome, was brought to bear upon the people. The Inquisition had its police in every corner of the land; the feeblest expression of sympathy with the forbidden doctrines marked its author as their lawful prey, and secured for him a dungeon or the stake. National prejudice was fostered and intensified; social disgrace was attached to the crime of apostasy, not only, as we have elsewhere remarked, to the party condemned, but to his latest posterity. To them the heirloom of infamy descended, without losing a particle of its original blackness. How great must have been the essential power of the gospel, to surmount such difficulties, and gain for itself so wide a reception! Nothing short of 'the power of God' could have borne down such opposing barriers, and have subdued so many enemies, but its gentle yet powerful influence, exerted silently and without parade, on the minds of a people so unlikely to embrace and hold fast its truths. It would have spread like sunlight through the darkened land, had these obstacles to its progress been removed. One of its bitterest enemies admits, that 'had not the Inquisition taken care in time to put a stop to these preachers, the Protestant religion would have spread throughout Spain like wildfire; people of all ranks, and of both sexes, having been wonderfully disposed to receive it.' Another of its enemies makes a similar confession:—'All the prisoners in the Inquisitions of Valladolid, Seville, and Toledo, were persons abundantly well qualified. I shall here pass over their names in silence, that I may not, by their bad fame, stain the honour of their ancestors, and the nobility of the several illustrious families which were infected with this poison. And as these prisoners were persons thus qualified, so their number was so great, that had the stop put to that evil been delayed two or three months longer, I am persuaded all Spain would have been in a flame of fire by them.' A late Protestant writer (already quoted) on this period of Spanish ecclesiastical history speaks to the same effect. 'So powerful,' remarks Dr Geddes, 'were the doctrines of the Reformation in those days, that no prejudices nor interests were anywhere strong enough to hinder piously-disposed minds, after they came thoroughly to understand them, from embracing them. And that the same doctrines have not still the same divine force, is neither owing to their being grown older, nor to Popery's not being so gross, nor to any change in people's natural dispositions, but is owing purely to the want of the same zeal for those

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doctrines in their professors, and especially for the three great doctrines of the Reformation, which the following martyrs sealed with their blood; which were, that the Pope is Antichrist; that the worship of the Church of Rome is idolatrous; and that a sinner is justified in the sight of God by faith, and through Christ's, and not through his own, merits.'

"Amongst a people so disposed to embrace and hold fast the pure doctrines of the gospel, it needed repressive measures of no common violence to put down the Reformation."

Hymns from the Land of Luther: translated from the German. Edinburgh: W. P. Kennedy. 1854.

A most choice little volume, which we have relished exceedingly, and now recommend most cordially to our readers. We quote the hymn of Laurentius Laurenti, as it comes truly within our province.

"Rejoice, all ye believers,
And let your lights appear;
The evening is advancing,
And darker night is near.
The Bridegroom is arising,
And soon he draweth nigh,—
Up, pray, and watch, and wrestle,
At midnight comes the cry!

"See that your lamps are burning,
Replenish them with oil,
And wait for your salvation,
The end of earthly toil.
The watchers on the mountain
Proclaim the Bridegroom near—
Go, meet him as he cometh,
With hallelujahs clear.

"Ye wise and holy virgins,
Now raise your voices higher,
Till in songs of jubilee
They meet the angel choir.
The marriage feast is waiting,
The gates wide open stand,—
Up, up, ye heirs of glory,
The Bridegroom is at hand!

"Ye saints, who here in patience
Your cross and sufferings bore,
Shall live and reign for ever,
When sorrow is no more.
Around the throne of glory,
The Lamb ye shall behold;
In triumph cast before him
Your diadems of gold.

"Palms of victory are there,
There radiant garments are,
There stands the peaceful harvest,
Beyond the reach of war.

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There, after stormy winter,
The flowers of earth arise,
And from the grave's long slumber,
Shall meet again our eyes!

"Our Hope and Expectation,
O Jesus! now appear;
Arise, thou Sun, so longed for,
O'er this benighted sphere!
With hearts and hands uplifted,
We plead, O Lord, to see
The day of earth's redemption
That brings us unto thee!"

The Christian Annotator; or, Notes and Queries on Scriptural Subjects. London: J. Nisbet and Co. 1854.

A most thoroughly *useful*, and, withal, interesting periodical. The communications will, however, require some winnowing and selecting, otherwise they may confuse an ordinary reader with the multitude of opinions.

A Collection of Rare Jewels from the Mines of William Gurnall. By A. A. Rees. Binns & Goodwin.

A useful selection from old Gurnall. It makes a most excellent pocket companion.

The Sevenfold Book: Hints on the Revelations. By the Author of "The Gathered Lily." London: Seeleys. 1853.

With very much in this volume we cannot at all agree. We are much more disposed to favour the literal interpretation of Scripture than the author.

The Psalms Restored to Messiah. By the Rev. R. H. Ryland. London: J. Nisbet & Co. 1854.

Horne, Horsley, and Fry may be said to have restored the Psalms to Messiah. The last of these especially carried out this restoration in his Commentary. Others, since then, have helped in this work. Mr Ryland has thrown in his contribution, which may be useful to many.

Practical Sermons. By the Rev. Albert Barnes. Edinburgh: T. & G. Clark. 1854.

These Discourses contain many clear and forcible statements of the gospel of the grace of God, as well as many excellent helps and counsels to those who have believed through grace. It does not contain prophetical matter, and when it touches upon a prophetical text it leaves untouched the prophetical points, or touches them in a way with which we do not concur.

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Horæ Sabbaticæ; or, the Sabbatic Cycle the Divine Chronometer. By RICHARD BALL. London: Hamilton, Adams, & Co. 1853.

With some statements here we may not wholly concur, but the book is a well written and well reasoned one. Its spirit as well as its logic is of a superior kind.

The Mission and Destiny of Russia as Delineated in Scripture Prophecy. By the Author of the "Coming Struggle." 1853.

This is a fitting sequel to the clap-trap of the Coming Struggle. The author's audacity in dealing with the prophetic word is only equalled by his ignorance of its very elements.

Heavenly Solicitude; or, Counsels to Young Men. By JOHN COX. London: Ward & Co.

Complaint and Consolation; the Subject of Two Sermons, &c. By JOHN COX. London: Ward & Co.

Two excellent little works of an author whose writings we have often had occasion to commend for their soundness, their freshness, and their spirituality.

Christology of the Old Testament. By E. W. HENGSTENBERG, &c. VOL. I. Edin.: T. & G. Clark. 1854.

As we have not been able to do more than glance at this volume, we abstain from criticism upon it, merely remarking that report speaks well of it.

A Compendium of Ecclesiastical History. By Dr J. C. L. GIESELER. VOL. IV. T. & G. Clark. 1853.

This is a really useful German work. Its extent of research is very great, and the amount of information contained in it makes it of very great value to the student.

Extracts.

Signs of Christ's Appearing.

"Our blessed Lord spake of false Christs and false prophets, and their prevailing deceits as a sign of his coming again (Matt. xxiv. 24). Though I am sorry, and who is not that believes truth, that there have been so many diverse heresies broached in these latter days, as was foretold (2d Pet. ii. 1); yet I rejoice in this that they are a sign of the last days being at hand."—*Durant.*

Desire for the Kingdom.

"Saints neither could nor should fear Christ's coming, if they under-

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stood this doctrine of it, for his coming is for them (John i. 4). Now, since the Scripture speaks so much and so plainly of this kingdom of Christ, and makes for us such wholesome uses, shewing us that it is a special and practical truth, and was a chief meditation of all the prophets, let every saint search into and study this doctrine; it is our harvest of joy and gladness, and Christ pardon us our so much neglect of it hitherto. Amen."—*The Personal Reign of Christ upon Earth* (by Mr John Archer) 1641.

Preparation for the Lord.

"This end is not far off. We have but a little while to wait and we shall see the Lord upon the throne of his glory, and see the accomplishment of his promise to his saints; for yet a little while and he that cometh will come and will not tarry. It is many ages since the Apostle said the end of all things is at hand."—*Baxter—Treatise on Conversion.*

Præ-Voltairian Infidelity.

It is to Voltaire and his coterie that the infidelity of France in the eighteenth century is generally ascribed; but it must be remarked that amongst a truly religious people these attacks on Christianity would have excited disgust instead of sympathy. Voltaire was really the child of an antecedent infidelity, as well as the parent of much of the subsequent licence. Sceptical notions had already spread widely over France in the eighteenth century; and there is extant a letter of the Princess Palatine, the mother of the Regent Orleans, in which she expresses herself thus:—"I do not believe that there are at this moment in Paris, counting ecclesiastics as well as laymen, one hundred persons who hold the Christian faith, even to the extent of believing in the existence of our Saviour! I shudder with horror." A whole century before, the Père Mersenne, the celebrated friend of Pascal and Descartes, had stated in his *Commentary on Genesis* (printed in 1623) that Paris alone contained 50,000 atheists; and that sometimes twelve of them were to be found together in the same house.—*Quarterly Review.*

The Dynasty of the Future.

"In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each, in succession, their periods of vast duration, and then the human period began—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past? An introduction a second time of man made in the image of God? *No.* The geologist, in those tables of stone which form his records, finds no example of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish, of the reptile, of the mammal. The dynasty of the future is to have *glorified man* for its inhabitant; but it is to be the dynasty,—'the kingdom'—not of

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glorified man made in the image of God, but of God himself in the form of man. In the doctrine of the two conjoined natures, human and divine, and in the further doctrine, that the terminal dynasty is to be peculiarly the dynasty of Him in whom the natures are united, we find that required progression beyond which progress cannot go. We find the point of elevation never to be exceeded—meetly coincident with the final period never to be terminated—the infinite in height, harmoniously associated with the eternal in duration. Creation and the Creator meet at one point and in one person. The long ascending line from dead matter to man has been a progress Godwards; not an asymptotical progress, but destined from the beginning to furnish a point of union. And occupying that point as true God and true man—as Creator and created—we recognise the adorable Monarch of all the future!"—*Hugh Miller.*

The Great Day.

"The sacred writers, I observe, often remind their readers of this grand event—often display this delightful, dreadful scene. Their manner of speaking shews that they themselves lived under the habitual and joyful expectation of it, as persons who were 'looking for and hastening to the coming of the day of God.' They represent it not only as sure, but near, yea, very near, and upon the point to take place. 'The Lord is at hand!' 'The Judge is at the door!' 'Yet a little while, and he that shall come will come, and will not tarry.' The last passage is the most spirited and emphatical of them all, but has lost much of its emphasis by the English version. It is in the original, 'Μικρον ὁσον ὁσον'—a beautiful pleonasm, by which the Septuagint (though too often inaccurate in translating the prophetic text) have happily expressed Isaiah's 'כִּמְעַט רֶגַע,' which may, I think, be rendered in our language, '*yet a very, very* little while.' Heb. x. 37, compared with Isa. xxvi. 20."—*Hervey—Theron and Aspasio,* Letter v.

Make Haste.

"Make haste, my beloved! Didst thou say, '*a little while* and ye shall see me, and again, a little while and ye shall not see me?' My dearest Lord! Shall I count that a little while in which I do not see thee? Hast thou left it upon record—'Yet a little while and He that shall come will come, and will not tarry?' Sweetest Saviour, to my thirsty, panting soul it seems a great while, whilst thou dost tarry and not come. Time seems long till I do see thee; but when I shall see thee, in looking on thy lovely glorious self, eternity shall not seem long. I will mind thee of thy promise—'Surely I come quickly'—and make it matter of my prayer; and in confidence of the performance of thy promise and audience of my prayer, will say, 'Amen! even so! So quickly come, Lord Jesus!' For according to my earnest expectation and my hope, I groan and am travailing in pain until I see thee, who to me art now unseen, that thus I might live by sight, and no longer walk by faith."—*Doolittle—Eyeing Eternity.*

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New Testament Quotations from Daniel.

"Corrodi asks, Why, if Christ and the apostles held the book to be inspired, they did not make use of it to prove that Jesus was the Messiah? But for this purpose the Messianic predictions of our book were just as little adapted as those of the first part of Isaiah and Zechariah, and the entire ones of Jeremiah and Ezekiel, because they refer almost always to the second coming of Christ. No evidence, then, could be derived from them in the New Testament for the Messianic dignity of Jesus, but it could only be hinted by reference to them, that this part also of the prophetic announcement would yet find its fulfilment in the future, and we have already shewn that this abundantly happened. The only passage which relates to the first advent of Christ, Dan. ix. 24–27, is actually quoted by Christ."—*Hengstenberg on Daniel*, p. 224.

The world's dangerous security.

"And is there any cause that the Lord should so confirm his words, and ratify them both with a similitude and also with an oath, and should prove them to be true by a sign, of 'a generation that should not pass away till all be fulfilled,' adding further, 'that heaven and earth should sooner pass away, than all this should not be fulfilled?' Now, undoubtedly, this is the cause, that the world, as hath been said before, shall live in so great security about that day, and shall so stoutly contemn all those signs foretold, though it shall both see them and feel them, that scarce any other words of God ever were, or can be, so neglected as these, wherein he foretells unto us his coming. For the whole world shall think that they are not all the signs of the last day, and though they see them, yet they shall not believe them, so that the very elect may be driven to doubt, touching those words and signs of Christ; by which means it shall come to pass, that that day shall break forth then when it is least of all expected of the world, and when men were never more secure and careless thereof; and so, as Paul foretold (whose words we have quoted before), it shall rush upon them unawares, and inwrap them in everlasting horror."—*Luther.*

The wise shall understand.

"And so by these words it is most plainly shewed, that about that day men shall live not only in deep security, but also shall be so deeply plunged in the affairs of this life, that they cannot possibly be more. And yet notwithstanding all this, most certain it is, that Christ hath not foretold these signs, to the intent that *no man* should know, or acknowledge them, when they shall come to pass, though (as we are sufficiently instructed by the foregoing words of Christ) there should be very few, as in the days of Noah and Lot there were *some*, though very few, who were not ignorant of the wrath of God coming upon them; for except there should be *some* who should know those signs, Christ

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should have in vain foretold them, saying, 'When you shall see these things come to pass, know that that day is at hand.' And again, 'Then lift up your heads, for your redemption draweth near.'

"Wherefore, undoubtedly, there must needs be *some* living in the time of these signs who shall both *know* and *acknowledge* the signs, and shall also, as the Lord doth admonish, 'lift up their heads and expect their redemption,' though they cannot certainly know that *precise* day. And for this cause, we ourselves ought not to live so securely, but to consider very diligently, whether or no, perchance, those signs are now brought forth, or have been brought forth already, or are yet hereafter to be brought forth. For my part, I would compel no man to believe me, and yet in this matter I will not yield up my judgment to any other, namely, that the last day is not far off."—*Ibid.*

Modern History.

"Modern history is not only a step in advance of ancient history, but the last step. It appears to bear the marks of the last times, as if there were to be no future history. There are signs that we are living in the very latest period of the world's history."—*Anonymous.*

"I might mention the profit of it:—This longing, looking and watching for the coming of Christ; it will make us heavenly in our conversation."—*Manton on the Lord's Prayer.*

"The High Priest, when he was gotten within the veil, was to tarry until his ministration was ended, until he appeared before God and represented himself for all the tribes. Then he was to come out and bless the people; Jesus Christ tarrieth within the veil, but until all the elect be gathered. 'He is not slack, but we are hasty' (2 Peter, iii. 9.) Our times are present with us, but we must leave him to his own time, to go and come."—*Luther.*

Poetry.

MORN.

The loving morn is springing
  From night's unloving gloom;
And earth seems now arising
  In beauty from the tomb.

See daylight far above us,
  Tinging each cloudy wreath,
Ere it showers itself in splendour
  Upon the plain beneath.

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'Tis sparkling on the mountain-peak,
'Tis hurrying down the vale,
'Tis bursting through the forest boughs,
'Tis fresh'ning in the gale.

'Tis mingling with the river's smile,
'Tis glist'ning in the dew,
'Tis flinging far its silver net
O'er ocean's braided blue.

'Tis blushing o'er the meadow's gold,
'Tis alighting on the flower,
Unfolding every gentle bud
To the gladness of the hour.

'Tis gilding the old ruin's moss,
'Tis gleaming from the spire;
And through the crumbling window-shafts
It shoots its living fire.

'Tis quiv'ring in the village-smoke,
That curls the low roof o'er;
It beats against the castle-gate,
And at the cottage door.

O'er the church-yard it is resting,—
On stone and grass and mould;
Giving voice to each grey tombstone,
As to Memnon's harp of old.

Oh, the gay burst of beauty,
That is flushing over earth,
And calling forth its millions
To holy morning mirth!

Yet look we for a sunrise
More beautiful than this;
And watch we for a dawning
Of purer light and bliss;

When a far fairer morning,
O'er greener hills shall rise,
And a far fresher sunlight
Look down from bluer skies.

Is not creation weary?
Has sin not reign'd too long?
Hear, Lord, thy church's pleading,
Come, end her day of wrong!

NOTICE TO CORRESPONDENTS.

We do not undertake to return the papers which we do not insert: this would involve a great deal of trouble and expense.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also, that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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JULY 1854.

Art. I.—OUR POSITION, PERILS, AND DUTIES.

Our history as a nation has been a very marvellous one from the beginning. God has been working amongst us in a way such as he has not been doing amongst any other nation upon the face of the earth. It becomes us, then, to look back upon these doings, and inquire, not only what do they mean in themselves, but what do they teach us *now?* We may learn much of present duty from the history of the past.

God, in his messages by the prophets, always appealed to the past, reminding Israel of his dealings with them from the days of Abraham, or from the day when he led them out of Egypt. So, in our instructions and exhortations, we may appeal to the history of our nation as one filled up with wondrous dealings on the part of God with us, continued through ages; not merely from the time of the Reformation, but from the day when, eighteen centuries ago, the glad tidings of life, through the death of the Son of God, first echoed from our cliffs and forests.

Very early did the ambassadors of peace find their way to our shores. Sailing in the merchant vessels that traded with Britain (in her metals, such as the tin of Cornwall), from the coast of Syria, or Asia, or Greece; or perhaps forming part of the Roman army that subdued and occupied Britain, Christians, with the Bible in their hands and the gospel on their lips, took

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up their abode among us, and made known to the fierce islanders the love of Him who died and rose again. So that, in the very lifetime of the apostles, the Word of the Lord had free course and was glorified in these regions, over which the idolatry of Druidism had spread its hideous shadow.

The light arose upon the darkness of this island, and shot its rays even to the extreme north of Scotland, so that in the second century Tertullian could say, that the gospel had penetrated further than the Roman arms, and that those regions of Britain which Rome had not been able to subdue, had yielded allegiance to Christ.

For two centuries, the true light thus enlightened our land. After that, Rome, now rising into power, and exhibiting the first signs of Popish tyranny, cast her eye on Britain, and despatched her emissaries to seduce our fathers from the faith, and bring the Church of these lands into subjection to Rome. But this was not the work of a day. The British Christians held fast the ancient faith in opposition to the modern devices of Rome, and the British churches refused to own the Headship of Rome.

For centuries did Rome, with persevering stubbornness, labour to gain the ascendancy; for centuries did she press upon Britain the traditions of men in subversion of the commandments of God; for centuries did Britain resist the crafty assaults, and for centuries did she, with the Bible in her hand, defeat every device set on foot against her liberties as a Church of Christ. At length, however, she was overborne in the conflict. Rome triumphed. Tradition prevailed. Superstition, dark as Paganism, cruel as Druidism, overshadowed the land for ages. A voice might be heard here and there, as in the wilderness, proclaiming the truth and protesting against error. But in vain. It was silenced, though still it may be said, that at no time did God leave himself without a witness for his gospel; and it seemed as if the early Church of Britain were again and again speaking out from the tomb, and calling upon the degenerate professors of the cross to shake off their idolatries, and turn again to the free grace of Christ.

Still it was not till the beginning of the 15th century that the truth seemed once more to gain the ascendancy. Then God raised up Wickliffe, who, with the Bible in his hand, protested against Rome so forcibly and effectually, that the whole land seemed on the point of casting off the yoke of Popery. But he prevailed not. It was a wide-spread, but only a temporary reformation. Rome triumphed again. Her chains were riveted again. Her darkness covered our hills and

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plains again. A century more had to elapse ere the yoke was to be finally broken, and the long midnight exchanged for the full and abiding day.

But soon after the 16th century commenced, there were symptoms of returning light and liberty. Voice after voice was heard, both in England and Scotland, murmuring against the old oppressor. Gleam after gleam shone out in different parts, till at length the darkness passed away, and the true light arose. The era of the Reformation had begun. Day had already dawned in Germany and Switzerland; it now dawned over the plains of England and the mountains of Scotland.

For three centuries has that light continued to shine. Sometimes it has shone out more brightly, at others less so. But still it has not been again put out, nor has the blinding darkness of Popish error again covered the land.

What a history is this! This sketch is a brief one, but how much is crowded into it! What wonders have these eighteen centuries exhibited in this island! God's eye has been upon us. His care has watched over us. His arm has fought for us. His love has wrought marvels in our behalf. Such is our history!

A history like this is a solemn one for us. It involves so many responsibilities, so many duties, and no less, so many dangers and temptations. We cannot weigh these responsibilities, and duties, and dangers aright, save in connexion with our past history.

It is very plain to one that considers the *character* of the history which we have just sketched, that there has been on this rock of ocean a continual conflict going on between light and darkness; sometimes the light prevailing, and sometimes the darkness; sometimes the armies of God victorious, sometimes Satan's hosts bearing down everything, and leading the whole land into captivity. Our island has been the great battle-field where the conflict between truth and error, between the truth of God and the lie of Satan, has been going on for ages. In no other land has such a long and continuous battle, or series of battles, been witnessed. The combat has never ceased since the first Christian, in the first century, launched the first spear against the hosts of the evil one. Never has the sound of warfare been allowed to die away. For this small ocean-rock, Satan has waged a warfare such as he has never done for any other land, even the mightiest empires of earth. And in defence of this stronghold has God raised up captain after captain, gathered army after army,

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given us victory after victory; yet still the war is waged, and there is no sign of flagging on either side.

Is not this quite a peculiar history? Is it not an aspect of history which, to the same extent at least, belongs to no other nation? God has made us the bulwark of his truth, not since the Reformation merely, but for nearly fifteen centuries before. He struck the staff of his banner into this lone rock of the sea, and round it he has made his hosts to rally.

Does there not lie upon us most peculiar and most weighty responsibilities? Does not God expect much of us as witnesses for the truth, as defenders of the faith? And are we not, especially in these days, called upon to remember this?

Such is our past history;—what now is our present position? Does the latter correspond with the former? Are we the men that such a history should have made us,—the men that God expects us to be? Are there exhibited in the midst of us these fruits of righteousness which might be looked for, seeing God had planted on our land such a goodly vine? Have we proved faithful to our trust as a Protestant nation, and faithful to that God who committed to us so glorious a trust? Have we kept the ancient banner of these lands unstained and untorn? And do we bear it aloft as firmly, as fearlessly, as nobly, and as unflinchingly as our fathers did? Or are we not suffering it to be soiled and dishonoured, as if it were little else than the badge of old bigotry?—nay, are we not of our own accord lowering that time-honoured flag at the bidding of an Italian monk, the head of a system against which for so many ages this land has waged unwearied and uncompromising battle? Are we not forgetting the purpose for which God has raised us up and made us what we are? But let us look at our present condition more narrowly.

1. *Look at our pride.*—There is abroad among all classes a spirit of *vanity.* Self-elation marks our doings and deportment. Literary pride, scientific pride, commercial pride;—these are some of our besetting sins as a nation. We are disposed to look down on all other nations, forgetful who has made us what we are, and given us what we possess.

2. *Look at our boasting.*—There may be some nations who boast more than we do; but still our vauntings are louder and more frequent than beseems our position as a kingdom where God is acknowledged. We have often boasted in days past. We have boasted in parliament, on platforms, in our newspapers, in our religious meetings and societies. Our national songs have in them too much of boasting, and "Rule Britannia" has in it more of vaunting than becomes us. Our

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national spirit has in it too much of boasting; and we speak not only as if we were the sovereigns of the earth, but as if it never could be otherwise,—as if wisdom, and power, and supremacy, could never depart from us, nor pass over to another people. We boast of our commerce, of our wealth, of our possessions, of our institutions, of our army, of our navy, of our past deeds of prowess by sea and land,—as if no evil could come nigh us, as if we could never descend from the elevation in which we seem to have placed ourselves by our strength and skill. We are self-sufficient, self-confident, vain-glorious.

3. *Look at our covetousness.*—We are a money-making and a money-loving—ay, a money-worshipping — people. For gold we go to the ends of the earth. For gold we climb the loftiest mountains, or descend into the depth of the ocean. For gold we sacrifice home, kindred, country,—nay, health of body and peace of soul. To be rich is our ambition. To make a fortune is every young man's aim in setting out on life. And has not this covetousness been the root of a thousand other evils,—dishonesty, selfishness, a spirit of competition, and a desire to overreach others, as well as of deeds of darkness? The love of money is the root not merely of individual sin, but of social and national evil.

4. *Look at our worldliness.*—Covetousness is not the same as worldliness, though they are often conjoined. Covetousness is the love of money; worldliness is the love of those worldly things which money buys. Worldliness is the minding of the things of earth in preference to the things of heaven. It is the desire of gratifying the lust of the flesh, the lust of the eye, and the pride of life. And what a spirit of worldliness, —resolute, stereotyped worldliness,—has gone abroad through the nation! We are lovers of pleasure, lovers of ease, lovers of novelty, lovers of gaiety, lovers of all that makes up what the Bible calls "the world." This spirit of worldliness has been greatly refined and elevated, so as to assume a far fairer aspect than it once did, or than it does in other nations; but it is not less truly *evil, ungodly,* altogether *earthly.*

5. *Look at our indifference to error and idolatry.*—We have lost sight of the *sin* which all error involves, and we have ceased to see the hideousness of idolatry, or to understand its hatefulness in the sight of God. Hence a large section of the nation has become ashamed of the earnest Protestantism of our fathers, and calls it bigotry or narrow-mindedness. As a nation, we encourage Popery, and give the same countenance to its superstitions as we do to the simple verities of the gospel. Our statesmen foster Popery; our Parliament fosters it; many

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of those calling themselves Protestants hold fellowship with it; many of our literary men admire its decorations, and are fascinated with the attractions which it presents to the ear and eye; and then, lastly, our different Protestant denominations seem, for the most part, more intent on "biting and devouring" each other, than on assailing the common foe of all.

6. *Look at our infidelity.*—The roots of truth have not gone down deep into the soil, and hence they have produced first a superficial formalism instead of a deep-seated religion, and that, in its turn, is shooting up into undisguised infidelity. In the churches, it shews itself in its opposition to the thorough out-and-out inspiration of the Bible; but out of the Church, it shews itself in its denial of all religion, maintaining either that there is no God, which is atheism, or that all nature is God, which we call pantheism; between which and atheism there is but a difference of words and terms.

Such are some of the moral and religious aspects in which the nation presents itself. And what an amount of guilt—national guilt—do these things imply! In what abhorrence must these things be regarded by a holy God!

But in addition to these, there are various other points into which we cannot enter specially. Expediency—mere human expediency—is substituted for principle in the government of the nation, instead of stern principle and truth. Public opinion is made the standard of every measure, instead of the Word of God, as if majorities of men could make a thing to be right, which is in itself wrong; or wrong, which is in itself right. All power is affirmed to be from the people in opposition to the Divine affirmation, that all power is of God; so that kings and rulers are set up, not to govern the nation, but to be governed by the nation; not to do simply what is right, according to the ascertained will of God, and for the glory of God, but to carry out the people's will—to be mere executors of the people's decisions. The *religious* element is set aside, and it is taken for granted that all religions are either equally right, or equally wrong. The *moral* element is lost sight of, and it is assumed, that national acts cannot always be based upon a very nice morality. The element of common *honesty* is too often disregarded, and the distinction between truth and falsehood kept quite in abeyance when political ends require it, or personal interests come in the way.

I have noticed these points, because they shew us what our position as a nation is. We do not stand on a sure or satisfactory footing. Our hands are not clean, and our ways are not upright before the Lord. When a man is setting about any

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important work, he ought, in the first place, to look well to himself, to see whether he stands on a secure footing. So, as a nation, we are to look well to ourselves, to see whether our footing be firm, when we are setting about one of the most momentous of modern enterprizes, and sending forth our fleets and navies to lead the van, in a warfare which threatens to be the most terrible that has ever called forth the armies of Europe. A skilful general looks *behind* him as well as *before* him. He is careful, when advancing to meet a foe in front, to have no enemies in his rear, no fortresses which might assail him from behind, and cut off his retreat. Thus are we called upon to look *behind* as well as *before*—to look around us upon our ownselves, as well as into the distance where the battle is to be waged.

Do we go forth with clean hands to this conflict? Have we no national guilt hanging over us unrepented of, and unwashed away? Are we not speaking and acting as if we had no such load upon our shoulders, no such millstone round our neck? Are we not talking vain-gloriously, and boasting of our prowess, as if we had a right to victory, and were sure of sweeping all before us? Are we not overlooking our national guilt, and forgetting that it is just such a time as this that God may choose for allowing our sin to find us out, and visiting us with humiliation, disaster, and defeat? We go forth with banners streaming, and trumpets pealing, and shouts rending the air, and the thrill of martial minstrelsy. Twice ten thousand British helmets are gleaming; twice ten thousand British swords are flashing; twice ten thousand brave British hearts are beating, as they march onwards to meet the foe. And yon navy, the mightiest and most magnificent that ever threw its shadow on the ocean—yon navy, with its pinions of steam, its swelling canvas, and waving pennon, and stately walls of oak, and tier upon tier of cannon—yon navy, with its gallant thousands, weighing anchor amid the acclamations of wondering multitudes, and the farewell of royalty itself—steering onward, vessel after vessel, each a floating thunder-cloud, not the shadow of a fear upon one brow, or the faintest suspicion on one heart that it can return less than triumphant, whatever be the might, or daring, or numbers of the adversary. Even thus we go forth, by sea and land, to conquer, confiding on the skill, and strength, and bravery of our men of might. We forget our sins; we forget the displeasure of Jehovah; we forget the perilous footing on which a nation stands, when, with unrepented iniquity, and unconfessed provocation of God, and the cup of its transgression fast filling to the brim, it goes

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forth in the flush of its accustomed might as if all things were with it as in days of old, as if God were still upon our side.

Remembering our national sins, may we not well be humbled? Remembering our provocations of the Most High God, may we not tremble lest he should avenge himself upon us, lest he should visit us with disaster upon disaster, by sea and land, till he has broken our pride and laid us in the dust, and drawn forth the voice of confession from our nation, and taught us that the battle is not ours, but his, that the triumph is not ours, but his, and that if we will yet honour him, he will yet honour us?

Having briefly noticed some of the dark features of our national character, let us survey our present position, and mark the dangers thence arising.

It may be truly said, that this war is not one which we have sought, or one which we have in any way contributed to provoke. We have gone to the furthest extreme of forbearance, to which either in justice or in honour we could have gone. We have unsheathed the sword most reluctantly, almost, we may say, by compulsion. Our proclamation of war contains no thirst for blood, no fierce bravado, no message of reckless defiance or irritating contempt. It is firmly, yet calmly, given forth, as by men who do not fear war, though they shrink from its horrors. It is, in truth, more like an invitation to peace than a proclamation of war. Our armies and navies have gone forth, more with the desire of compelling a peace than of forcing on a war. That war has been forced upon us, if ever any war was forced upon a reluctant people.

Thus far it is well. We are not guilty of seeking battle, or gratuitously plunging into it. We have done all we honestly could to prevent the conflict. Most mysteriously has God, in his providence, seen fit to allow the unrighteous ambition of one man to defeat our desires for peace, and to compel us to draw the sword. What God may have in view, we know not. To what issue he may turn this conflict, we cannot foresee. Yet it is well for us to know that we are not, even in the remotest degree, the aggressors. We have been, and are still, *the peacemakers.* Our very armaments, with all their stern array of human might, with all their terrible display of instruments of havoc and death, are yet most truly *peacemakers.* We do feel that this is something for which we have deep cause of thankfulness to God. Thus far we are guiltless; and to be so is to be saved from much danger; for sin as assuredly finds out a nation as it does a man.

Still, however, there are dangers in our present position which we cannot overlook, and which ought to awaken through-

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out the nation, and especially among Christian men, a spirit of watchfulness and prayer, lest not only present and temporary injury be done to us, but lest lasting evils should flow in upon us, and settle down in the midst of us.

1. *There is our alliance with France.*—I do not mean to say that there is necessarily *sin* in such an alliance, but most surely there is *danger.* To say that there must be sin in the present alliance with a Popish country, would carry us much further than we are perhaps aware. If a war alliance be sinful, then must also a peace alliance be the same. A commercial alliance must be sinful, a politieal alliance must be sinful, and we must withdraw our embassies from the courts of France, and Spain, and Austria, and every Popish country; we must break up all friendly intercourse with such kingdoms. If, however, these alliances for the purposes of peace be not unlawful, then an alliance for the purposes of war cannot of itself be sin.

But though there is no sin necessarily involved in such an alliance, there is some danger. Close contact with a Popish nation, and familiar intercourse with its inhabitants, cannot be without accompanying evil; and, of course, the closer this connexion the greater the peril, for evil communications corrupt good manners. We need not then conceal the truth that there is danger to us from French Popery, and perhaps still more from French laxity, and licentiousness, and infidelity. There is danger of moral and religious contamination from these sources. There is the danger arising *positively* from the injurious influences thus excited, and there is the danger arising *negatively,* from the tendency which will thus be cherished of looking on Popery with a more favourable eye, and on all religions as being much the same; and who can say how much of evil may thus be treasuring up for ourselves, and for our children?

At the same time, let us not forget that even this danger has its brighter side. Instead of receiving evil, we may be the instruments of good by means of this very alliance. Close contact with Protestants, and especially with the truly Christian men in our army, may open the eyes of Romanists, and by simple obvious facts, confute the monstrous falsehoods with which the priests of France are filling the minds of the people, and specially of the soldiers, against Protestants in general, and particularly against our Protestant nation. The French soldiers will see that Protestants are not the monsters and savages which the priests have proclaimed them to be; and

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possibly, in this way, good may come out of evil, and much misconception be dissipated.

And then, besides this, there is the more direct and positive good which may be done by the really Christian men in our troops. That there are not a few such, I not only believe, but I *know.* There are men among them, and officers too, who are not ashamed of Christ, nor afraid to testify for him, either to Mohammedan or Papist. There are among our troops men who will, both in word and deed, be missionaries in the truest sense of the term. In that regiment of Highlanders (the 93d) whose gallant appearance at Gallipoli has attracted so many eyes, and called forth such admiration from Turk and Frank, there are not a few devoted Christian soldiers. Some years ago, that regiment was in Canada, and there it pleased God, through the instrumentality of the Rev. William Burns, now missionary in China, to turn many of their hearts to himself. The fruits of that revival remain to this hour. Not many months before they left, a part of the regiment was quartered in Edinburgh Castle. A friend of ours, understanding that they had a prayer-meeting among themselves, went to visit it, and found some twenty of them upon their knees in one of their barrack-rooms, one of themselves praying. Our friend remained conversing with them afterwards, and went away greatly rejoicing in the good work of which he had been the witness. And these praying men are now marching towards the Dobrudska to meet the Russian invader; these men of God are now associated with Romanist and Mussulman, and we cannot say to what extent God may bless their faithful testimony. At all events, they will represent Britain well; and in foreign lands, and amid false faiths, it will be seen what Protestantism is—what the religion of the Bible is. When the wild Zouaves of the French army (a corps of mountaineers, half Arab half European) saw them, they are said to have exclaimed, "With such soldiers, what enemy can stand before us?" But may we not rather say, "With such Bible-taught Christians, what Popish priest or wily Jesuit has any hope of success?" Ah! yes, knowing that there are such men in our army, let us thank God and take courage, pleading with him, that since, in his providence, we have been thus conjoined in a war alliance with a Popish nation, that alliance may issue in good for them, not evil for us; in a blessing to France, not in a curse to Britain.

2. *There is our defence of a Mohammedan nation.*—I do not lay the slightest stress upon our assailing a professedly

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Christian nation, such as Russia; for the Greek Church, which is the Church of Russia, is, if it were possible, more unsound and corrupt than Rome. There is more cruelty, more profligacy, and *far more idolatry,* in the Christianity of Russia, than in the Islamism of Turkey. On that score, there need be no compunction, as if we were warring with Christian brethren. We are in truth warring with a nation that is a greater enemy to Christ and his gospel, than Mohammed himself.

Still our defence of a Mohammedan kingdom may not be wholly without its dangers. It may lead us to undervalue the *true* faith, seeing we are fighting the battles of a nation that holds a thoroughly *false* faith. This danger would be somewhat greater than it is, were we really proclaiming a crusade against Russia, and calling our present movement a religious war, as Russia, with impious bravado, has done. But as the case stands, what are we doing? simply defending the weak against the strong, the oppressed against the oppressor. So long as this is kept in mind, there is little danger to us from such an expedition as the present. We are, in truth, only doing on a large scale what the common principles, either of humanity or Christianity, would lead us to do on a small scale. Were a Turk maltreated in our streets, should we not defend him? should we not bring the law of our land to bear against his injurer, whether that injurer were Russian, or French, or British? should we not do him common justice? should we not protect him? Most assuredly we should; we should act the part of the good Samaritan towards the worst criminal in the world, were he falling into the hands of robbers. There may be some danger of fostering amongst us the *indifferentism,* or latitudinarianism, or liberalism, of the day, which thinks all religions very much upon a level; yet still our duty is not the less clear, to vindicate the right of the oppressed Mohammedan, against the unprovoked rapacity of the great northern aggressor.

And then this danger, like the other, is not without its brighter side. Already has our honest support of Turkey done much to open the eyes of Mohammedans to the real character of that Christianity which they have been taught to abhor. It is to Protestant Britain that they have learned to look for true support in the hour of weakness. It is on our Protestant ambassador at Constantinople, that they see the embodiment of sincere friendship and good-will; and much, very much, in the way of toleration and freedom, has been accomplished, in a kingdom once noted for savage intolerance

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and cruelty. The Word of the Lord has free course, and is glorified. Sixty Protestant congregations have been formed in Turkey. Meetings of the Bible Society are held in the capital unrestricted, our ambassador himself presiding. The whole of that kingdom is now coming under an influence which is likely to tell most extensively for good, both upon its government and its population at large. Let us again thank God and take courage. God may have work for us in Turkey of a higher kind than the repelling of the northern hordes.

3. *There is the fostering of a warlike spirit among ourselves at home.*—This is doubtless an evil. We are apt to lose sight of the havoc of battle amid the triumphs of victory; we forget that even our enemies are our fellow-men, and often cease to pity and to pray for them; we are in danger of imbibing a fierce spirit, which, if not checked, may eat out our Christian sympathies, and rob us of the meekness and gentleness which become the followers of the Lord. It is well to be warned against this peril, that we may be on our guard against it, never ceasing to desire peace and to seek good, and not evil, even for our enemies.

But this danger has its bright side also. Bad as is a warlike spirit, it is not so deteriorating, so carnal, so selfish, as that mercantile and money-making spirit which is the mania, the disease, the running sore of the age. A merchant vessel is not more likely to foster true religion, than a man-of-war. The atmosphere of the warehouse, or the exchange, is not a whit more wholesome than that of the camp or the battle-field. Perhaps also a check was needed to the absorbing earnestness of our commercial spirit—a counter-current which might tend to moderate the alarming flow, or rather *rush*, of "commercialism." Besides, the nation was like Jeshurun, "waxing fat," growing prosperous; vast numbers were becoming idle, and sitting at ease. Satan, we know, "finds some mischief still," not merely for "idle hands," but for idle *minds*, to do. There was little outward or foreign excitement sufficiently stimulating, to draw off a large class of restless but brooding minds from *themselves*, and giving a larger as well as healthier range of thought and feeling to their uneasy, pent-up, weary souls. Hence the craving after religious novelties, High Church novelties, Broad Church novelties, Popish novelties. The mind of the nation was not in a healthy state; it was oppressed with *ennui*, if not with any positive malady, and hence it went forth after the excitements which these religious novelties presented, not inquiring much as to the *truth*

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of what was thus furnished to it, but simply as to its *exciting* properties—its power to stimulate the flagging appetite of the wearied spirit.

But now the land will be shaken, Europe will be convulsed, the world will be made to rock in all its continents and islands. Men's minds will be drawn out of themselves; they will have a larger circle for their sympathies to expand into; they will have new and peculiar interests to allure them out of their selfishness; and these scenes and shakings, these echoes of battle from the Baltic or the Danube, may, in Jehovah's mysterious workings, be made subservient, not merely to the clearing of the national atmosphere, and so creating a purer element without to breathe in, but may also tend to create a healthier feeling and truer tone of sentiment and sympathy within. The imaginative and sentimental will be forced to give way to the real, and the substantial, and the abiding. The true old English, old Scottish spirit, that hates the unreal and grasps the real, will revive, and the fooleries of that religion, which of all religions is the most unreal, the most hollow, the most false, will be instinctively put away, as the pleasant but perilous stimulants which disease craved, but which returning health discards with loathing.

We are thus to look at both sides of the case. In marking our dangers, we are to mark also the way in which these may be converted into blessings—blessings to France, blessings to Turkey, blessings to ourselves. God has, without any effort or purpose of our own, placed us in a very peculiar position, —a position, doubtless, involving not a few dangers; yet, if we will make the proper use of that position, and go forward in faith and prayer, as a Christian and as a Protestant nation, the issue may be more blessed than our forebodings will allow us at present to believe.

Let us go forward, with humility, to occupy the position to which we are called; let us beware of boasting and vain-glory; let us abjure that spirit of self-dependence and self-confidence, which is so hateful to God, and learn to commit our way to him that he may bring it to pass; let us go forward, not seeking our own glory, either personal or national, but the glory of Him who hath made us what we are; let us go forward, resolved not to compromise or conceal our Christianity or our Protestantism, but to avow the name of Christ; and let much prayer be made unceasingly at home, not only for our own armies and fleets, but also for those of our allies. Let us cry mightily to God that he would bless the example and efforts of our Christian officers and men, so that, amid the vanities of

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a false religion and the idolatries of Popery, they may shine as lights, and that thus a blessing may return a thousand-fold upon our own heads, and a blessing, no less large, may abide upon those lands whither they have gone; that the flag of death may be turned into the banner of life, and the hoarse brazen trumpet of war may prove, in the end, the silver trumpet of the gospel of peace.

Art. II.—POST-DILUVIAN GENEALOGIES.

It would have been better had the 9th chapter of Genesis ended with the 27th verse. The prophecy of Noah seems to mark an era which should have terminated with a chapter; and the continuation of history, followed up by the family genealogies, should have commenced with another. The 10th chapter might better have begun with the 28th verse of the 9th; and it might also have more suitably ended with the 31st verse, leaving the 32d to form the preface to the eleventh chapter, which it undoubtedly is.

Our remarks in this article range between the 28th verse of the 9th chapter, and the 31st verse of the tenth, as the reader will see. It is of some interest as well as importance, in these days when kingdoms are breaking up, and probably on the point of re-division and reconstruction, to look back to the *roots* of the nations. A few years will call our attention more powerfully to this subject, and will, in all likelihood, cast light upon many an ancient name that now seems little more than a fragment of lava cast up by the volcanoes of ages, and left for the moss to cover, or for the wheels of the war-chariot to grind to pieces or bury in the soil.

The great father of the new world lives on in the midst of that new generation of which he is the head. God has need of him after as well as before the flood. He does not die, but lives to declare the works of the Lord. He has a testimony to deliver in the new world as well as in the old,—he is the preacher of righteousness in the former as well as in the latter. In the one case he was to point forward, in the other backward, to the judgments of God in enforcing his message of warning or of grace. And doubtless he went softly all his days, remembering his own sin, and carrying about with him the humbling thought, that at his very entrance on the new world he had stumbled into sin, without a tempter or a snare,

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and without the excuse of being led away by the fellowship of multitudes.

His time of witness-bearing was a long one—350 years. And during that long period, in what a solemn and venerable position he must have stood forth amidst his multiplying offspring! With what power would God's messages come from his lips! Yet, as before, so after the flood, these messages seem to have been very much in vain. He preached, but men believed not his report. He still walked with God, but men followed not his example.

At the age of 950 Noah dies, like all who had gone before him. It is a long life and a long witness-bearing, yet the end comes at last. God's purpose is served; Noah's testimony is closed; and his walk with God transferred to a higher sphere, ending not in separation, but in closer fellowship above. Such let our walk be, such its end! How blessed thus to walk with God on earth, and to end that walk by nearer communion in his more immediate presence!

The genealogies which the 10th chapter contains are the foundation-stones of the world's history. They are very needful links in the chain that binds the present to the past. They afford us brief but true glimpses into the dark vistas of the olden time. They help to clear away the mists with which oblivion had wrapped these ages, and to shew us what kind and amount of truth are contained in the fabulous names and legends of heathenism. Many of the names given here we find, though under strange disguises, in Pagan and classical story; and there is both interest and profit in threading our way back through the thickets of heathen fable to the clear broad ground of Divine truth, even though that truth only respects a name or a date. God has placed these names on record for some great end or ends. No doubt these ends have been served in past ages, and were useful in the division of the earth which took place not long after the flood; these names are at the present day serving a purpose in connexion with the recent discoveries at Nineveh and Babylon, where names are coming to light that have been unknown for ages—names evidently the same as these registered in this and the subsequent chapters of this Book—thus marvellously confirming the truth of Scripture. How far this list of names may yet be serviceable in the latter day, in connexion with events predicted both by Isaiah and Ezekiel, we cannot say, though it seems altogether likely that the scenes of the latter day will bring strangely before us these names again, and thus the beginning and the end of Scripture will most harmoniously

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unite together,—these very names apparently so barren forming the clasp which is to fasten the wondrous volume.

The chapter begins with a repetition of the names of Noah's sons,—"these are the generations of the sons of Noah;" that is, "the genealogical history of the sons of Noah is as follows." Then their three names are repeated—Shem still the first in order, though Japhet was the elder-born. And surely this repetition of these names shews the importance which God attaches to them, and his desire to fix our eye on these three roots of the race, and so to lay the foundation of authentic history. "To them," it is added, "were born sons after the flood," implying that God's blessing did take effect, and that the flood did not destroy the fruitfulness of the race—God still, in spite of man's sins, carrying out his purpose of grace, and preparing a channel through which the seed of the woman should at length arise. We have just read the predictions regarding these sons, and now come the fulfilments. God's word neither fails nor tarries. Even in these genealogies we see God's hand and wisdom. This record of them is as truly the Holy Spirit's work as any prediction of Isaiah or Daniel, and is meant for profit and instruction to the Church of God. Let her beware of overlooking names which the Spirit himself has been at such pains to record. He surely would write nothing in vain.

Though Shem is named first, yet Japhet's posterity are first mentioned, that there might be perfect order in the history. *Gomer* stands first—from him come the Cimmerians, and the Cimbri, and the dwellers in Phrygia; also, in all likelihood, the *Britons*, who called themselves originally Kumero, or Kymr; also that nation which Ezekiel has joined with Togarmah, who frequented the marts of Tyre (chap. xxxviii. 6; xxvii. 14). Then *Magog*, from whom came the people described by Ezekiel (xxxviii. 2; xxxix. 6), inhabiting the far north, mighty and numerous; and the Scythians, whence come the Scots originally, and the Goths of the early ages. Then *Madai*, from whom come the Medes, well known in history, both scriptural and classical (Isa. xxi. 22). Then *Javan*, the father of the Ionians, a Grecian tribe of renown (Isa. lx. 19; Ezek. xxvii. 13). Then *Tubal*, to whose descendants Ezekiel refers (xxvii. 13), who join with Gog in the great assault on Israel in the latter day, and who are destroyed with such total destruction upon the mountains of Israel. Then *Meshech*, the father of tribes afterwards found inheriting the same regions as Tubal, and doubtless giving origin to the great city of modern Russia, Moscow, forming another of the powers

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that are to make the last desperate inroad upon Israel in the latter day.* Then *Tiras*, the father of the Thracians, or Tiresians, giving name to the region of Thrace, a region noted in ancient story.

Then are given the names of the sons of the above—Japhet's grandsons, Noah's great-grandsons. Not all of them evidently, but such as the Holy Spirit saw fit to select and hand down to us as the *roots* of the nations. *Gomer's* first son is *Ashkenaz*, whose descendants seem to have inhabited the region of Bithynia, mentioned in Peter's Epistle as one of the places which the scattered strangers occupied. Of *Riphath* we have nothing afterwards, save in the Riphaean mountains, which bear his name, in the far north, known in classic story. *Togarmah* is mentioned by Ezekiel (xxvii. 14) as one of the nations that traded with Tyra, and famed for its "horses, horsemen, and mules." *Elishah* is evidently the father of those tribes that gave name to Greece, or *Hellas*, and more particularly to the Peloponnesus, which was originally named *Elis*. *Tarshish* is well known in the after history as a famous trading city (probably the Spanish Tartessus). "Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs (Ezek. xxvii. 12). *Kittim*, or *Chittim*, gave origin, or at least name, to the peoples inhabiting the islands and northern coasts of the Mediterranean. *Dodanim*, or *Rodanim*, as it is in 1 Chron. i. 7, is considerably doubtful, some referring to this origin Dodona, in Greece, and others the river Rhodanus or Rhone.

"From these were the isles of the nations divided in their lands, every one after his tongue (*lit.* a man to his tongue) after their families in (or among) their nations." Such was the division of the Gentile "isles," or places to which the Jews could not pass save by sea; and these included all Europe in its widest circle;—such were the tribes descended from Japhet among whom these regions were allotted; not disorderly, but each one according to his language, according to the smaller circle of family, or the wider one of nation.†

Thus God portions out his own earth, assigning the bounds of their habitations to each. Not the ambition of conquerors,

* Ezek. xxxviii. 1-3. There the great invading nation is called Gog, and his land Magog; and he is described as "the prince of Rosch, Meshech, and Tubal," and that Russia, or "the Russias" (Rosch), is described here is evident.

† See Mede's *Discourse on Gen.* x. 5, where, having shewn that the expression "isles of the Gentiles" might mean "Gentiledom full of islands," fixes it rather to mean what we have indicated above, "regions divided by the sea from Israel." See Isaiah xi. 10, 11; xl. 15; xlii. 4, 10.

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nor the shortness of territory, nor the roving dispositions of certain tribes—not these have divided the earth, but God himself. He has doubtless made use of these for carrying out his own ends, but they are only subordinate influences, guided by him, controlled by him, and made to fulfil, not their own objects, but his.

These are truths which ought to come with weight to us in these days, in reference to the many lands which God is calling on us as a nation to occupy. What nation has ever had so many portions of earth, far and near, under their dominion, and peopled by themselves? Who has given our colonies? Who has peopled multitudes of lands with our island-race? God himself assuredly. Let us see that we recognize him in the assignment of our various habitations, and the division of our families throughout the earth. We have spoken of our colonies, and boasted of their number and extent,—their produce, their richness, their gold and silver;—we point to America, to Australia, to Africa, to India, and to an hundred islands where the Saxon race is multiplying,—but do we not forget Him who has divided the earth for us, sons of Japhet? Do we remember that he has a purpose to serve in giving us these possessions?—that it is not for empire, or riches, or glory, or national distinction, that he has done these things for us, but that he may shew how great he can make a Protestant nation, in the midst of Antichristian kingdoms; and further, that we may be his instruments in carrying to the remotest islands of the earth the name of Jesus, and making the good news of a dying and risen Christ resound from pole to pole? Assuredly if we forget this he will smite us in our height of power, and bring down our glory to the dust.

Second in the catalogue of the nations comes Ham, with his sons. He himself was afterwards worshipped in Egypt under the title of Jupiter Ammon, though whether, as some think, he went to Egypt at the dispersion, is not known. He passes away from before our eyes. Whether godly or ungodly, we cannot say. There is no evidence on either side. He departs without a blessing.

His eldest son was *Cush*, giving origin to the people known in our translation by the name of Ethiopians, but more properly Cushites, inhabiting the east of Egypt, for Moses' wife, who was from Midian, is called a Cushite. It is Cush (our translation has Ethiopia) who is in the latter day to stretch out his hands to God.

Mizraim comes next, the father of the Egyptians; and it would have been better had our translators followed the

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Hebrew closely, and called them *Mizraimites,* as in the original. It was the kingdom of Mizraim over which Joseph presided. It was this kingdom that was the house of bondage to Israel. It is this that is at present the basest of kingdoms. And yet there is blessing for Mizraim in the latter day, "When the Lord of hosts shall bless, saying, Blessed be Mizraim my people" (Is. xix. 25).

Phut is next; but of him little is known. Jeremiah intimates that he inhabited some part of Babylonia, for he classes together Cush, Lud, and Phut (xlvi. 9, margin), as confederate against Egypt; and Ezekiel implies the same locality (xxvii. 10; xxx. 5; xxxviii. 5), classing together Persia, Cush, and Phut. And as this last prophecy at least refers to the latter-day warfare, it may be that these nations, long buried and unknown, shall, like the old cities now dug up, come into history again, and act their part in the scenes of later as well as of earlier days.

Of *Canaan,* who comes next, we need say nothing further than what we formerly stated. His name and his people are well known in Scripture. On the Canaanites came, in after days, the full outpouring of the curse pronounced against their father.

Cush's sons are enumerated next. From *Seba* probably come the Sabeans (Is. xlv. 14). Havilah gave name to an eastern province or people now known by the name of Ovillah. Of *Sabta, Raamah,* and *Sabtecha* we can say nothing, save that they seem to have given name to tribes inhabiting the same eastern region. Raamah's sons, *Sheba* and *Dedan,* are the same as Ezekiel refers to (xxvii. 15, 22). Of this Sheba, possibly the Queen of Sheba descended; and of him the Psalm speaks (lxxii. 10), "the kings of Sheba and Seba shall offer gifts," as if in the latter day this, along with other neighbouring tribes, were to return to notice again.

Then a special son of Cush is noticed—Nimrod. He is mentioned apart from the others, as if there were something peculiar about his birth, as well as about his after history. He is singled out as something peculiar from his very birth. His history we have formerly inquired into; but let us notice the names with which he stands in connexion. He is the founder of cities and kingdoms; and the first of these is Babylon. Nimrod and Babel are thus placed together, as if in character they were identified as well as historically connected. But he does not build Babel only; three other cities in that region he sets about erecting; and the land of Shinar sees four great cities reared upon its mighty plain. Like Cain, Nimrod is a

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builder of cities; and there is something in this fact that seems to identify them in character, only, as we have seen, there was a difference—Cain went out from the presence of the Lord ere he built his cities, Nimrod builds his before and in defiance of the Lord. But these four cities will not suffice. He goes forth into Assyria, as the margin reads, and builds four other cities, no less great, nay, perhaps greater than the others. First of all, Nineveh—that mighty city—Nineveh, that city out of which came forth the Assyrian Sennacherib to invade Israel's land, and carry off the people,—Nineveh, that city which has been buried for ages, and is now coming forth to view in these last days like one risen from the tomb, to carry our thoughts back to Nimrod and his doings.

He built *Rehoboth* also, it is said, which Rehoboth, though unknown for ages, has recently been identified with a name on the Nineveh inscriptions, Rehebah, which seems to have been a suburb of the neighbouring large city of *Resen* or Alassar (called by Xenophon, Larissa), which he is said here also to have built, as well as *Calah,* which seems to be the same as *Halah,* mentioned in 2 Kings xvii. 6; xviii. 11,—"The King of Assyria took Samaria, and carried Israel away into Assyria and placed them in *Halah.*"

Many of the names that follow are not easily identified with the nations of succeeding ages. We need not on that account deem them useless. Some truth is for one age more than for another; and so some names serve their end in one age and some in another. These names, even the obscurest, have doubtless served their purpose in times past, and may yet be called on to serve another purpose in the latter day, when the earth shall be re-divided, its kingdoms re-constructed, and its nations re-arranged. When these things come to pass, this ancient almanac of the primæval kingdoms—this old map of earth (divinely laid down and sketched), shall not be found quite out of date, or, at least, unserviceable. The latter-day arrangements of earth may come much nearer to the early ones than we imagine; and just as some faces are said in old age to resemble their own youthful form, as if returning by some mysterious process to the features and lineaments of their early days, so it may be with this world. And the changes that are occurring everywhere—the fissures that are rending and altering it—may be but God's preparations for its re-division into tribes and nations much more like the post-diluvian era than we are accustomed to suppose.

Mizraim, it is said, begat *Ludim,* probably the Lydians. Of these Ludim mention is made not only in the corresponding

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genealogy in Chronicles (1 Chr. i. 11), but in Ezek. xxvii. 10, "They of Persia and of Lud and of Phut." They seem to have been a nation of warriors in the service of Tyre, and probably inhabiting the region towards Ethiopia. They are specially introduced in the scenes of the latter day (Is. lxvi. 19), yet to be fulfilled when God is to send to them his messengers to declare to them his glory.

The *Ananim* are mentioned next, but little can be said concerning them, save that they seem to have been wandering tribes not far from Egypt.*

The *Lehabim* seem to be the Lybians, who dwelt not far from Egypt, west of the Thebaid, and were called Lybio-Egyptians (2 Chron. xii. 3; Nah. iii. 9).

Of *Naphtuhim* we can say nothing, save that, as the borders of Egypt were called *Nephthys* (according to Plutarch), these Naphtuhim were probably Egyptian borderers.

The *Pathrusim* are easily identified both by sacred and profane references. They are the inhabitants of Upper Egypt or the Thebaid. This region was called *Pathros.* Into it many of the scattered Jews found their way (Jer. xliv. 1, 15). It is to Pathros that the Egyptians, when driven out, are said to return (Ezek. xxix. 14). It is Pathros that is to be laid desolate (Ezek. xxx. 14). It is out of Pathros that fragments of Israel are to be gathered in the latter day (Is. xi. 11).

The *Casluhim* are the Colchians; and all ancient writers concur in representing them as sprung from the Egyptians. From these Casluhim came the Philistines, who inhabited the western stripe of the land of Canaan, and from whom it got its name of Palestine. They are well known to every reader of the Old Testament as the enemies of Israel.

The *Caphtorim* were probably the inhabitants of the island of Cyprus; but not these alone, for the way in which they are mentioned by Jeremiah (xlvii. 4), and Amos (ix. 7), shews that they, as well as the Casluhim, were the ancestors of the Philistines, and that therefore their original seat was Cappadocia. And Moses (Deut. ii. 23) tells us that the Avims, near to Gaza, which was a city of the Philistines, were driven out by the Caphtorims.

Phut, the third son of Ham, mentioned before (ver. 6), is here passed over. His descendants are not given.†

* "Bochart thinks they are the Nomades who lived about Ammon and Nasamonitis."—PATRICK.

† "This word occurs in two or three passages besides, always in connexion with Africa. Josephus and Pliny mention an African river *Phutes.* Ritter says that hordes of peoples have been poured out of *Puta* in the interior of Africa."—Kitto's *Cyclop.*

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We come now to Canaan's children. His first-born is *Sidon*, who founded the city Sidon, a well known and very ancient city, the mother of Tyre. And as we here read the founder's name, we call to mind the frequent references both in classical and Scriptural story; for Homer frequently speaks of Sidon and the Sidonians; and it is of Sidon that our Lord speaks when warning Israel (Matt. xi. 21, 22; Luke x. 13, 14); nay, to Sidon, or, at least, to its coasts, he more than once repaired (Matt. xv. 21). It was to Sidon that the widow in the days of Elijah belonged (Luke iv. 26). It was out of the coasts of Sidon that the Syrophenician woman came (Matt. xv. 21). It was at Sidon that Paul's vessel touched on his voyage to Rome.

The names of the nations which follow (all sprung from Canaan), we do not dwell upon; they are so often referred to in the subsequent history as the nations of Canaan,—the Hittite (son of Heth), the Jebusite, the Amorite, the Girgashite, the Hivite, the Arkite, the Sinite, the Arvadite, the Zemarite, the Hamathite. Though not large nations, they are specially noticed here on account of their subsequent connexion with Israel's history, and with God's purposes respecting the land; for the points of history on which God dwells, are those round which his great purposes revolve; so that even the mere names of nations, and these the enemies of his people, are carefully recorded, because connected with the unfolding of his purposes towards Israel and their land.

At the 18th verse we read, "Afterwards were the families of the Canaanites spread abroad," as if the historian had said, "In after ages they spread themselves out on every side, not only increasing their territories, but separating from one another." Of these *eleven* nations of Canaan, we find *five* only in possession of the land when Israel entered. Of the first, the Sidonians, and the last five, no mention is afterwards made. We read, however, of *two* others not enumerated here,—viz., the Perizzites, and those specially called Canaanites, who sprang from some of the above eleven, though from which we know not. Thus nations, like individuals, shift, and change, and die out; yet God's purpose abideth for ever.

The 19th verse tells us that "The border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest, unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha."

Thus has God marked off the land from the first. It was his purpose that Israel should have it; and long before they entered it, long before the promise to Abraham, he had

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defined its boundaries and set up landmarks, that the land, which he claimed and reserved as his, might be known from age to age; for though this was written by Moses, yet doubtless there were existing records and genealogies, just as in the New Testament, which he was inspired to use and copy from. From Sidon on the north the territory was to commence, stretching south to Gerar and Gaza; then going round by the cities of the plain. "Thus far shalt thou come, and here shall thy proud waves be stayed," is God's restraining word to nations, no less than to the mighty waves of the deep. We hear much in these days of the balance of power in Europe, of the division of kingdoms, of the encroachments of nation upon nation;—how little do we hear of Jehovah's purpose in assigning, or limiting, or enlarging, the bounds of dominion. It looks now as if the ancient landmarks were breaking down, and one nation bent upon encroachment on the other. Instead of kingdoms being like solid rocks in the ocean, each one lashed in vain by the wild billow, they are more like pyramids of sand on which the tide is advancing with levelling fury, obliterating old distinctions and throwing up new ones at its capricious will. Yet God's purpose stands. All the past changes in Europe have never been able to reduce the ten kingdoms into one; and all present changes, instead of effecting this, shall only carry out and complete more conspicuously that tenfold division, that when the Great Stone descends upon the image, it may smite its ten toes, and crumble the whole fabric into pieces. "O the depth of the riches both of the knowledge and wisdom of God!" "He doeth according to His will in the armies of heaven, and among the inhabitants of the earth."

And then, as if setting his seal upon what had been recorded, the historian adds (ver. 20), "These are the sons of Ham, after their families, after their tongues, in their countries, and in their nations." Of the mass of nations, both in Africa and Asia, that sprang from these sons of Ham, how little has been heard of in after ages for good!—how much for evil! Yet not wholly evil, for out of all them has God taken a people to himself, that no nation may boast, nor think of calling another common or unclean. How little of blessing has hitherto come down on these regions! They have been "the dark places of the earth," the "habitations of cruelty." And how long has God suffered the evil to spread, and restrained the blessing from nations of his own creatures! Does it not seem strange, indeed, that for so many centuries such darkness should be allowed to remain like a blot upon crea-

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tion? And what shall we say, but, Even so, Father, for so it seemed good in thy sight. Thy purpose shall be fulfilled; and in the latter end it shall be a glorious fulfilment, when Ethiopia shall stretch out her hands to God, and Egypt shall be Israel's ally, and the wilderness shall blossom as the rose.

We now reach Shem's genealogy (ver. 21). *He also*, we are told, was blest with a large posterity. Though the special blessing of enlargement was not his but Japheth's, yet he also spread himself out upon the earth. Two things are noted concerning him,—(1) He was the father of all the children of *Eber*, as it was in the line of Eber that Messiah was ultimately to come, and as, according to Jewish tradition, Eber was a man noted for his piety. It was Ham's disgrace that he was the father of Canaan; so it was Shem's honour that he was the father of Eber. In Canaan's line ungodliness was to run and overflow; in Eber's line the fear of God was to be preserved, and out of it Abraham, the friend of God, was to spring. (2) He was the brother of Japheth, the elder;* that is, though he was to get the largest blessing, it was not because he was the elder; though he was the father of Eber and his godly line, it was not because of birthright or primogeniture, but solely from Jehovah's purpose concerning him.

The children of Shem are next enumerated (ver. 22–24).

Elam is the first of Shem's children: from whom came the Elamites, mentioned in Acts ii. 9, as among those nations to some of whose inhabitants the gospel first came. They were connected with the Persians, though in a measure distinct, and their chief city was Elymais. They were a mighty and warlike people, and are often alluded to by the prophets. It was in the province of Elam that Shushan was, where was the palace of the King of Persia (Dan. viii. 2), and Elam is referred to by Isaiah as one of the places whence Israel is to return from their captivity (xi. 11). Of the nations that are to take part in the scenes of the latter day, Elam is one (Isa. xxi. 2; xxii. 6). On Elam judgments are to be poured out (Jer. xxv. 25; xlix. 34–36; Ezek. xxxii. 24). Yet the captivity of Elam is to be brought back in the latter day, and a blessing conferred on her (Jer. xlix. 39). Such is the history of Elam from first to last.

Next comes *Asshur*, who gave name to the district called Assyria, though that district, or at least part of it, seems early to have been seized upon by Nimrod, and peopled in some

* There seems no ground to think our translation wrong here, as if it should have been the "elder brother of Japheth." See De Sola, Patrick, &c., who shew indisputably upon other grounds that Japheth was the elder.

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measure by the descendants of Ham, not of Shem. Assyria originally belonged to Shem; and God seems to keep this in remembrance, for while in the latter day the Assyrian is set forth as to be destroyed, Assyria itself is to receive a blessing along with Israel. Thus God remembers his people to a thousand generations.

Of *Arphaxad* we only know this, that it was in his line that Messiah came. He was Abraham's progenitor; and his name occurs in the genealogies of Christ.

Of *Lud* and *Aram,* who come next, we know little, save that the former seems to have been the ancestor of the *Lydians* in Asia-Minor, and the latter of the *Syrians.*

Of Aram's descendants we know little. *Uz* is said to have been the founder of Damascus, and is likely to have given name to the land called the land of Uz, where Job dwelt, and which is mentioned in several places (Job i. 1; Jer. xxv. 20; Lam. iv. 21). Of *Hul,* and *Gether,* and *Mash,* we know nothing, save that they peopled the neighbouring regions; and perhaps it was Mash that gave name to *Mesech,* of which David spoke—"Woe is me that I dwell in Mesech!"

The historian returns to *Arphaxad.* From him came *Selah,* and from Selah came *Eber.* To Eber were born two sons, *Peleg* and *Joktan.* Peleg, whose name signifies division, got his name from the circumstance of the earth having been divided in his days. Of Joktan we know nothing, save that enumeration of his thirteen sons, of whom the only names we can fully recognise are Sheba, and Ophir, and Havilah.*

The dwelling of all these was from Mesha unto Sephar, a mount of the East. The exact locality we know not, but it seems to have comprehended Arabia Felix.

"These, says the historian, are the sons of Shem, after their families, their tongues, their lands, their nations;" and truly among these we find gleams of purest light, though the darkness prevails. There is more of what is cheering connected with these names, than with the previous. God is amidst the descendants of Shem in a way such as he is not among the sons of Ham. And it is this that cheers us as we read; for it is not wealth, or might, or splendour, or skill in the arts, or numbers, that constitute true greatness, or that give interest to the story of a nation; it is the presence of Jehovah. Messiah's history is contained in the history of the sons of Shem, and this turns it into a region of wealth, where there runs a vein of the finest, purest gold. We associate the name of

* Is the "Yucutan" of South America not derived from Joktan?

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Jesus with that of Shem, and Arphaxad, and Salah, and Eber; and we attach to them a sacredness and a preciousness which otherwise would not have belonged to them. For after all, what is there in this world which, if separated from that blessed name, has interest or preciousness about it? It is the name of Jesus that consecrates all other names with which it is linked. It is this that makes the common and the unclean to become sacred and clean.

It is the woman's seed that thus gives true interest to the history of the seed of men. Like a silver thread it runs through the ages, gleaming in its heavenly brightness, and casting gladness and splendour around, as link after link entwines itself with the story of our race.

What would our world's history be without this? What would be the enumeration of its genealogies? What a blank would the past ages be to us did we not have there the footsteps of the coming Emmanuel, and read in past generations the ancestors of those of whom as concerning the flesh Christ came, who is over all, God blessed for ever!

Art. III.—CHRIST IN THE OLD TESTAMENT.

That which a man's body would be without his soul,—that which earth would be without its living tenants,—that which noon would be without its sun, or night without its stars,—even that, nay, a thousand times more than that, would the Old Testament be without Messiah as its alpha and its omega, its beginning and its ending, its first and its last.

Robert Fleming, in his ingenious and elaborate work, calls this "the august subject of Christology;" and, though his range is much wider than that of the Old Testament, he shews how magnificent a subject it is to which he is directing his reader's thoughts.* His work is not very regular or consecutive, but it is full of Christianized genius, and its critical coruscations are often singularly brilliant.

Samuel Mather's quarto upon the Types, published in the same year as Fleming's work, brings out with considerable fulness of detail the Christology of the Old Testament. His

* "Christology; a Discourse concerning Christ," &c. By Robert Fleming. 1705. Three vols. small 8vo.

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volume, as a practical one, is of much value, though not remarkable either in matter or in style.

Christopher Ness's four folios, entitled by him "A Complete History and Mystery of the Old and New Testaments," to which Matthew Henry has been considerably indebted, are worthy of more attention than they have received. They were published in 1690, and are full of excellent comment and pointed remark, somewhat in the style of Trapp. They are not exactly a "Christology," in the strict sense of the word; but substantially they are so. The following sentence, in his exposition of the first chapter of Genesis, is no bad specimen of the man, and of his book :—

"Christian faith reacheth farther than heathen's reason; for by faith we understand that the world was made by *the* WORD *of God* (Heb. xi. 3), ῥηματι Θεοῦ, by Christ, who is the essential word, and the *flowings forth* (as the word signifies) or lettings out of Divine wisdom, power, and goodness; for God was, as it were, contracted and contained all within himself from all eternity; but now in the creation he becomes *Deus expansus et explicatus,*—letting himself out to the creature. Thus Christ is called the manifestation of God, and the declaration of the Father (John i. 18). John Baptist is called φωνη (a voice), but Christ, λογος and ῥημα (the word), by which the world was made. As *verbum est animi index,*—the speech discovers the spirit,—so Christ unbosoms the Father; and the creation is nothing else but the Creator unfolding himself, and dispersing his Divine essence into several veins and channels of the creature. *Mundus universus nihil aliud est quam Deus explicatus,*—the world is only God expressed. The Invisible is clearly seen (as in a mirror, or on a theatre), in things that are visible (Rom. i. 19); as the sun is beheld in the waters, so is God in his works, either by way of negation, causality, or eminence, *per species creaturæ.*" —(Pp. 2, 3, vol. i.)

Of *Edwards'* "History of Redemption," or *Hengstenberg's* "Christology," we need not speak. The former has been long in every one's hands, and the latter is now in the process of being published by Messrs Clark in a most handsome and scholarlike style.

Nor shall we attempt to draw a comparison between any of these works and that of *Dr Gordon,* whose volumes are now before us.* Each one of the treatises is so entirely different, —in object, style, and manner of execution,—that it would hardly be worth our while to attempt a comparison. Each occupies its own place, and is specially fitted for its own special end. *Fleming's* is the most ingenious. *Mather's* is the most simply spiritual. *Ness's* is the most vivid and picturesque.

* "Christ as made known to the ancient Church: an Exposition of the Revelation of Divine Grace, as unfolded in the Old Testament Scriptures." By the late Robert Gordon, D.D., F.R.S.E., Edinburgh. Johnstone & Hunter, Edinburgh. 2 vols. 1854.

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Edwards' is the most consecutive, and strictly historical. *Hengstenberg's* is the most learned. *Dr Gordon's* is the most lucid, forcible, and practical; bearing everywhere the marks of his logical, straightforward, masculine, and elevated mind.

We mean this article to be more one of *specimens* than of *criticisms*,—specimens of the author, rather than criticisms of our own. Of course our extracts will be chiefly of passages which bear more or less directly on prophetical subjects, or at least subjects connected with prophecy. The author would not have agreed with us on many points, and had he been led out into detail, we have no doubt that this discordance would have been drawn out. As the work stands, however, there are not many passages with which we cannot substantially accord. The first discourse opens with some most important remarks on the duty of studying the Old Testament, and the evils arising from the neglect of this:—

"I have long had an impression, which my experience and observation have certainly not tended to weaken, that the Old Testament occupies less of the attention of Christians than it ought to do; and I am not without the impression also, that we, whose work it is to expound the Word of God, are to blame for not bringing this portion of Divine truth more frequently and fully under the notice of our hearers. It is true, we cannot explain or illustrate the New Testament without frequently, nay, constantly alluding to the Old; and often also detached portions of the latter may be made the immediate subjects of our discourses. But I doubt whether we are sufficiently careful to set forth a connected view of the communications which God has vouchsafed to the children of men, as these have been put down in the Bible, so as to exhibit the gradual development of that scheme of mercy which was announced to our guilty race from the beginning, and was completed in the death of Him 'who appeared once in the end of the world, to put away sin by the sacrifice of himself.' Yet, assuredly, this is the obvious, the natural way of proceeding in studying the Scriptures. If God has vouchsafed to give us a revelation of his will,—a revelation delivered at sundry times and in divers manners, containing all that he has thought fit to communicate concerning himself, his character and perfections, the principles of his moral government, and especially his purposes of redeeming grace,—it might naturally occur to us that the best way of studying that revelation is to begin at the beginning; for we might expect to find with regard to the subject which does most nearly concern us to know and understand,—I mean the plan of salvation,—that it is gradually unfolded there, and that, to gain a clear and comprehensive view of it, we must study in their order all the communications concerning it which preceded its full revelation."—(Pp. 13, 14, vol. i.)

Christ, as the *Creator*,—the Maker not only of these old heavens and earth, but of the new world hereafter, is thus brought before us:—

"But to those who are familiar with the New Testament, this account of the creation of all things by the word of God's power, can hardly fail to suggest another and a new creation, still more glorious in itself, and in which

men are still more deeply interested,—even that new order of things which has already in part arisen, and which will yet still more gloriously arise out of the mediatorial work of Christ; when immortal, intelligent creatures shall have been raised from spiritual debasement and misery to glory and honour, surpassing all that ever man was, even when originally bearing the impress of the Divine image; and when, instead of a world now filled with disorder and suffering in consequence of sin, there shall be new heavens and a new earth wherein dwelleth righteousness. The Author of this new creation is emphatically called 'The Word of God'—'by whom,' it is expressly declared, 'all things were made,' and 'without whom was not anything made that was made.' Christ is thus identified, both by the name which is given to him and the work which is ascribed to him, with the glorious Person spoken of in this chapter, and of whom it is said, 'He spake and it was done, he commanded and all things stood fast.' And while, therefore, we dwell with reverence and admiration on the manifestation of his almighty power, unsearchable wisdom, and unbounded beneficence, as given in the account of creation, we are naturally, I might almost say irresistibly, led to contemplate the still brighter display of his glory as the restorer of all things, when he shall have completed that mediatorial work for the accomplishment of which he is now exalted at the right hand of God."—(Pp. 23, 24, vol. i.)

Of this future new creation, and the removal of the curse from the earth which came upon it because of the first Adam's sin, Dr Gordon thus speaks:—

"I do not, therefore, think it necessary to say more than I very briefly stated in my former remarks on the subject of creation itself, or on what it very naturally suggests, and what it is employed in the New Testament to illustrate, even that new creation which is to arise out of Christ's mediatorial work,—that work by which he has already removed from men who believe in him the curse which came upon them by the fall, and will one day remove from the earth itself its share of the same curse, even on that day when there shall be new heavens and a new earth wherein dwelleth righteousness, and when it will be said of this new moral creation, as it was originally said of the formation of the world, 'God saw every thing that he had made, and, behold, it was very good.'"—(Pp. 25, 26, vol. i.)

That the present state of the world presents in many respects a very disheartening aspect is admitted by most, save by those who have the idea that man is to be himself the regenerator of the earth, and that in this regeneration he has made large progress by means of political reforms, mechanics' institutes, and the progress of science. The author of these discourses takes for granted that there are many depressing things in the present position of the world, and he thus sets before us our true encouragement, viz., the sure promise of the Father concerning the kingdom of his Son:—

"And if Christians take any interest in the extension and establishment of Christ's kingdom (and what Christian does not?), is there not enough in the state of the world to depress at times, and greatly to discourage them with regard to the prospects of that kingdom? Generation after generation is passing away, and still the progress of the truth is but slow among those who know it not,—while in lands where it has been longest known, it is

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often doubtful whether it be advancing,—if indeed it be not certainly and obviously losing ground. And what in such circumstances can sustain the spirits, and revive the hopes, and call forth the renewed prayers and efforts of believers, but the recollection that the Scriptures do everywhere, and in every possible way,—by direct promise, by typical representation, and by prophetical events,—foretell as a thing infallibly certain, that the kingdoms of this world must become the kingdom of our Lord and of his Christ?"—(P. 113, vol. i.)

In accordance with this idea, he, in another place, shews what is our true rule of duty in regard to missions. His incentive was not to be his assurance of success, but the responsibility under which he lay of being a witness for God. How often is millennarianism assailed on the ground of its paralyzing effort! We answer, What,—have we no motive to labour unless the assurance that *we* are to convert the world? Are we not to glorify God by witnessing for him, whatever be our success? Is not this objection against millennarianism the very objection which Pelagians bring against the doctrine of election? But without dwelling on these points, let us hear Dr Gordon's remarks:—

"But it is worthy of observation, as inculcating a very instructive lesson, that while the day of Christ, which he saw, though afar off, was that which occupied the chief place in his heart, and comforted him under all his trials, it quickened him also to active and zealous exertions in the way of serving his own day and generation. In doing so he had many difficulties to encounter, and much discouragement to contend with; for not only had the people around him already lapsed far towards idolatry, but he was told by express communication from heaven, that after a certain period the inhabitants of Canaan would be found to have filled up the measure of their iniquity, so that the execution of the Divine judgments upon them would be no longer delayed. This revelation not only implied that the people, even then, were sinking into wickedness, but plainly intimated that their downward course was to be progressive, and that no warnings or admonitions would be effectual in arresting them in their career, and turning them to God. The patriarch, therefore, might have been tempted to conclude that he was not required to engage in so hopeless a work as that of endeavouring to reclaim the people among whom he sojourned. But this was not his rule of duty. He had himself experienced too much of the grace and mercy of God to allow him to remain indifferent or unconcerned about the condition of those around him; and, therefore, in spite of all the apparent hopelessness of the work, he ceased n t to testify for God in opposition to the prevailing abominations of idolatry. Nor are there wanting proofs that his labours were, to a considerable extent, blessed with success."—(P. 172, vol. i.)

Although he was no millennarian, yet we find Dr Gordon, more than once, pointing the eye of his hearers to the Church's hope, the second coming of the Lord. We advert to this the more gladly, because we find that anti-millennarians shrink from the very mention of that coming; and one friend very candidly avowed to us, that he was afraid even to quote a text

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referring to it, lest his hearers should suppose he was a millennarian. This is certainly strange. Our opponents will not so much as mention the subject *in their own way*. They do not even preach *what they themselves believe*. They are afraid to proclaim, "Behold he cometh with clouds," lest they should be taken for millennarians! Not so Dr Gordon. He preached what he believed, and did not keep back ought of what he conceived to be the truth of God. He thus solemnly and pointedly brings before us the truth respecting the second coming of the Lord:—

"But there is another consideration naturally suggested by the subject before us, of a very solemn nature, and, if carefully pondered, of a very salutary tendency. It is evident that during the whole of the Old Testament dispensations, even from the fall till the coming of Christ, there was one grand subject on which the hopes and desires of the Church were placed; and that the peace and holiness of believers were always in proportion to the vividness with which they realized, and the steadfastness with which they contemplated that subject. The subject was the promise of a Saviour,—the appearing of Him who, as the seed of the woman, was to bruise the serpent's head,—the Lord, who, according to Enoch's prophecy, was to come with ten thousand of his saints,—the descendant of Abraham, in whom all the families of the earth were to be blessed,—Shiloh, to whom the gathering of the people was to be. This was the great, the glorious consummation to which the people of God looked forward, and in the hope of which they found their only resting-place amidst all the toils and tribulations of this present life. That consummation has long ago taken place. We now look back on a Saviour who has appeared, and on a work which has been finished; and it is in the believing contemplation of that work that we are to find peace and rest unto our souls. But, having found this rest, even the well-grounded hope of pardon and acceptance with God, we too, as well as the Church under the old dispensation, have an object of hope and of desire to which we may and ought to look forward, with as intense interest as ever believers of old looked forward for the coming consolation of Israel. Christ has come, and has finished the work which his Father gave him to do,—even to put away sin by the sacrifice of himself. But Christ is to come again; and to them who look for him, he will appear the second time without sin unto salvation.

"*Now*, therefore, as well as of old, the coming of Christ is designed to be, and ought to be, and, in proportion to the strength of their faith and hope, will be, the object of expectation and desire to believers. And accordingly we find, that scarcely had Christ ascended into heaven, and the apostles had entered on their public ministry, when they began to direct the faith and hope of the Church to Christ's second coming. In addressing those who were still in their sins, unregenerate and unbelieving men, the apostles did no doubt urge them to look back on the finished work of Christ,—the sacrifice which he had offered,—the atonement which he had made for sin; and their language to all such was, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' But in speaking or in writing to those whom in charity they believed to be Christians,—true believers,—they urged them to look forward to Christ's second coming, as that which was to animate and encourage them in all their difficulties, and to refresh their spirits under all the trials which might at times depress or perplex them. The subject is no doubt presented as a very solemn one, designed to warn even Christians to watch and be in readiness when their Lord cometh. But it is also and fre-

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quently set forth as in its own nature a most joyful and encouraging event; and can that man's state, therefore, be a safe one, who remains contented with his condition, while Christ's second coming is an object of dread rather than of hope? Oh, if we could but look forward to that coming with joyful anticipation!—and why should we not, it being alike our duty and our privilege to do so? What singleness of eye, what simplicity of mind, what godly sincerity of purpose, would it impart to us in labouring to advance the Divine glory, and promote the well-being of our fellow-men! It is this only that will lead us to form a just estimate of present things, and thoroughly reconcile us to those dispensations of God's providence whereby present enjoyments are broken in upon or withdrawn. We all profess to be but pilgrims and strangers here. But what is there of the spirit and feelings of pilgrims about us, if we have not found, or if we are not seeking to find, in the hope, the joyful expectation of Christ's second coming, that consolation and support which believers of old derived from the prospect of his first appearing, when they saw his day, though afar off, and were glad?"—(Pp. 242-244, vol. i.)

Of the Church's duty to maintain her warfare, however difficult, and of the sin of giving way to distrust in evil days, he thus speaks:—

"Such was the issue of the memorable contest which the king of Egypt dared so long and so obstinately to maintain with the people of God: 'and such,' to use the words of an eminent divine, 'will be the last end of the contest between the world and the Church. Their long conflict shall end in the complete salvation of the one, and the utter destruction of the other.' That there has been in all ages, and will continue to be such a conflict, the Scriptures do everywhere assume, and experience does every day manifest; and though the issue at last cannot be doubtful, yet appearances do not always indicate growing strength and success on the side of the Church. Schemes formed for her advancement do sometimes seem to miscarry, while plans laid against her purity and peace do but too frequently succeed; and instead of subjugating the world to the obedience of Christ, how often does she herself bear a worldly aspect, by imbibing a worldly spirit and acting upon worldly maxims! And to what is a low state of spiritual life and spiritual influence in the Church to be ascribed, but to the want of faith on her part,—that faith which purifieth the heart, worketh by love, and overcometh the world? The promises of God, whereon his people are commanded to rely, are still as full and as faithful as ever they were; and the manifestation of his glory is still inseparably connected with their salvation, and with the extension of Christ's cause in the world. But if they distrust the truth, or are blind to the extent of these promises,—if in forming schemes for propagating the knowledge of the truth, they do not feel assured that He who is for them is greater far than all that can be against them,—if they think it necessary to accommodate their principles and practice to the prevailing temper and spirit of the world,—and if they are placing in natural causes, and apparently favourable circumstances, the confidence which ought to be placed in the word and promise of Him who is the faithful and true witness,—what can be expected but that their plans should prove abortive, that their efforts should become languid, and that the spiritual life should decay in their own souls? And as the faith of the Church collectively is the faith of individuals, it becomes Christians individually to inquire in what spirit they are seeking to overcome the many obstacles which oppose the extension of the kingdom of Christ, as well as their own advancement in the divine life. And the first subject of inquiry is, whether they have a clear

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and distinct apprehension of the ground of their own personal acceptance with God, and of their hope towards him as their Father to whom they are reconciled. It is evident, from the very nature of the thing, that where this first and great question is in an uncertain and unsettled state, there can be no strong confidence in any application which they make to God for aid in difficulty, or deliverance in time of trouble. The source of all the fear and faint-heartedness which Israel manifested was a doubt for the time whether God had really chosen them, and would fulfil in their experience the promises made to their fathers. And so it will be in the case of Christians generally. The more they are at rest on the great subject of their personal interest in the Covenant which secures, to all who believe, grace here and glory hereafter, the more confident will they be in asking Divine aid in every time of perplexity,—the firmer will be their fortitude in resisting either the threatenings or the reproaches that would terrify them into the relinquishment of their principles, or an abandonment of their duty,—and the more enlarged will be their expectations of the ultimate triumph of the truth over all the opposition of its enemies. Gloomy as the prospects of the Church, as to the universal spread of the gospel, may at times be, in consequence of abounding iniquity, whereby the love of many waxeth cold, they will be encouraged by remembering that the enemies of the Church in former times never appeared stronger or more formidable than at the moment when their strength was to be withered; and with regard to the conflict which they may individually be called to maintain, they cannot doubt that the same Almighty Power will disarm their spiritual adversary, or give them a full and final victory."—(Pp. 315, 316, vol. i.)

Of our comfort in the hope of the glory to be revealed at the appearing of the Lord, he thus speaks:—

" If, then, we would have peace in our own souls, or if we would know the blessedness of being instrumental in advancing the kingdom of the Lord Jesus Christ, or the gradual overthrow of the kingdom of darkness, let it be our great concern to make our calling and election sure; and, having settled this momentous question,—having solid and scriptural grounds for believing that we have a portion in Christ, and in his salvation,—then we shall feel that our best interests are bound up and identified with the interests of Christ's kingdom,—that be the disorder and confusion of the world what they may, all will be made subservient to the establishment of Christ's kingdom, while our well-being is beyond the reach of being injured or endangered,—that the sharper the conflict, the more triumphant will be the victory,—that the more we suffer with Christ here, the better prepared shall we be to reign with him hereafter,—and that 'when Christ who is our life shall appear,' then shall 'we also appear with him in glory.' "—(Pp. 368, 369, vol. i.)

He speaks out most solemnly regarding the tribulations of the last days. And he shews how judgments are to be instrumental in bringing to pass the conversion of the nations. Millennarians have been most unjustly and unbecomingly assailed because they have spoken of God's judgments in the last days accomplishing a great work of conversion. It has been asserted that we deny the Holy Spirit's work, that we disown the efficacy of the gospel, and that we materialize conversion itself! Hands have been lifted up in horror at our unsoundness and profanity. Yet have we never asserted

more or less than what Dr Gordon states in the following sentence:—"It is true, neither the terrors of judgments that are seen coming, nor the severity of these judgments when they do come, can change the heart, or turn sinners to God. But they may be the occasion and the means of their turning" (p. 228). But let us quote the whole passage:—

"The general tenor of Scripture prophecy plainly intimates, I think, that in the latter times there will be great tribulations on the earth, not only in immediate connexion with the restoration of the Jews to the blessings and benefits of the Abrahamic covenant, but throughout the world at large; and that these tribulations will be visitations of judgment for the contempt with which the world has treated the gospel, and the persecution to which the Church of Christ has been exposed. And the very neglect, or rejection, or perversion of the gospel on the part of the nations, may itself prepare the instruments whereby these judgments will be inflicted when the appointed time comes. It is the gospel alone that will ever lay an effectual restraint on the guilty passions of men; and if the world continues to grow in skill, and intelligence, and mental power, while the gospel does not in the same degree exercise its softening, subduing, and sanctifying influence, but, on the contrary, becomes an object of growing dread and dislike to the great masses of mankind, then there will need only an occasion to call forth the natural selfishness of unrenewed hearts, and ungodly men will be ready to inflict on one another, as well as on the Church of Christ, all that the most appalling prophecies of Scripture have foretold. And, besides, and independent of all this, who can tell in how many ways God may execute his judgments, when he comes forth to plead his own cause, and arises to shake terribly the earth?

"But the latter days will also be days of a glorious triumph for the truth. As in the case of the Jews, and the nations more immediately concerned in their sufferings, and immediately connected with their conversion, so in regard to the kingdoms of the world at large, the first clause of the passage under consideration is prophetical. The nations will rejoice with God's people. Nor is this glorious prospect at all inconsistent with the judgments threatened in the subsequent part of the passage. On the contrary, we can easily conceive how it will be that when the judgments of the Lord are in the earth, 'the inhabitants of the world will learn righteousness.' It is true, neither the terrors of judgments that are seen coming, nor the severity of these judgments when they do come, can change the heart, or turn sinners unto God. But they may be the occasion and the means of their so turning. Nations may be wasted and worn out by the calamities which they mutually inflict on one another, or exhausted by the desperate energy with which they carry on for a season the desolating work of internal war; and, wearied at length, and broken in spirit, they may long for rest, and cast about for a refuge from their own folly and madness. And, as in the case of individuals long pressed down with affliction, they may be more ready to listen to the gracious invitations of the gospel, and induced to seek there 'an hiding-place from the wind, and a covert from the tempest.' But we need not be very careful about attempting to explain how a season of great and general calamity may also be a season of a great and general revival of religion, or be immediately followed by such a season. We have the sure word of prophecy, and that is sufficient. God has promised, and it may be left to him to find the means of fulfilling his promise."—(Pp. 227, 228, vol. ii.)

But we must end our quotations; and we do so by quoting

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the closing paragraph of the second volume, upon the judgments that may be coming on the earth:—

"And may not God's people in our own day be chargeable with the same indifference to God's glory, and the same insensibility to God's threatened judgments? When told of the sinfulness of the times, and when they are warned that the judgments of God may be expected on such sinfulness, are they in no danger of being somewhat influenced by the infidel answer which the world is wont to make to such statements?—Oh, every age is ready to complain that men are worse than they were in any former age; and as for judgments, not only do all things continue as they were, but at no period has the country been more promising, in some respects at least, than it is at present! I fear that sentiments like these are so prevalent in society at large, that they do influence even God's people, though they may hardly be conscious of it. And if so, then how will they feel,—and I may, perhaps, ask how will they act, if times of trial and tribulation should peradventure come? Even if the coming of dark and troublous times should be, humanly speaking, a mere peradventure, ought it not to quicken them to make sure of their own personal interest in the Saviour? For without this, they will be more ready, in a season of trial, to cast about for a way of escape from it, to the great damage, if not to the ruin of their souls, than to inquire how they may take unto them 'the whole armour of God,' that they may be 'able to withstand in the evil day, and, having done all, to stand.'"—(P. 539, vol. ii.)

These are but specimens of this admirable work. We had marked many others; but we must not overdraw our space. What we have given will be sufficient to make our readers desire to read the whole. They will also make them to mourn the loss of that venerable man of whose high worth and powers they preserve the record. He was a man of faith, a man of holiness, a true apostle of the Lord; a man of power too, and high intellect, and commanding judgment. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the sons of men."

Art. IV.—THE PRINCE OF ROS, MESHECH, AND TUBAL.

It is only a brief sketch of Ezekiel's prophecy respecting this prince that we intend at present to give. The prediction is long and minute in its details; we shall be satisfied with taking up those points which seem to cast light upon the present position of European affairs. A full exposition of the 38th and 39th chapters, would carry us over a very large field; and it is not necessary for the end which we have in view.

These two chapters evidently relate to Israel's history in the latter day, after they have been restored to their own land. They have returned from the dispersion of ages; they

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are settling down within their ancient borders; they are unarmed and unprotected, no weapons in their hands, and no battlements girdling their towns and villages; they are not counting upon danger, nor looking out for an enemy; when suddenly a vast host from the far north pours down upon them, as if utterly to sweep them away. A storm is seen gathering in their firmament,—from which they had deemed that all storms had passed off for ever. A cloud (ver. 9) rises in the north and moves onward, not like Elijah's cloud, bearing the generous rain for the parched earth, but folding up within its dark skirts the lightning, the whirlwind, and the crushing hail. It is the world's last thunder-storm ere its sky is cleared for ever. It is Israel's last terror ere the spoiler ceases, and the destroyer is destroyed.

Let us look at the more special features of this singular prophecy.

I. *The name of this great enemy of Israel.* According to our version, it is "Gog, the land of Magog, the chief prince of Meshech and Tubal" (xxxviii. 2, 3); but according to the strict original text, and the rendering of a large number of most learned translators and critics, ancient and modern, it ought to be "Gog, of the land of Magog, prince of Ros, Meshech, and Tubal." * Gog is the name of the king, or czar, or autocrat. Magog is the land, or nation, and points to the great Scythian tribes who spread themselves north and west of Caucasus. Ros is Russia, Meshech is Muscovy, and Tubal is Tobolski. To no other country or nation can these names apply, save to that which in modern times is known by the name of "all the Russias." Nor is there any other kingdom or country that occupies a position such as would enable it to fulfil the various conditions of this prophecy, or to accom-

* *Gog* is a proper name, used here as the family name or regal designation, such as Pharaoh, or Cæsar, or Czar. Its root, and its meaning, are wholly uncertain. Nor can one say whether it derives itself from Magog, or is derived from it. (See Rosenmuller.)

Magog is the country of which Gog was the king. The name has its origin in one of the sons of Japhet (Gen. x. 2); and if this be the case, it is difficult to see how the prefix *Ma* can denote region or place, as Gesenius, quoting Frähn, approvingly says (Lex. p. 448). Magog has left his name to the lake north of the Black Sea, *Mœotis,* i. e., *Magogitis,* thereby thus far fixing the region to which the word refers (Elliott's Horæ. Apoc. vol. iv. p. 114). It seems almost universally agreed, that he was the father of the Scythian tribes. "Son nom est Gog. Sa patrie est le Nord; et dans le Nord, la terre de Magog, selon Josèphe (Ant. L. 1. C. 1.), et le plupart des anciens, le pays des Scythes, que nous nommons aujourd'hui Tartarie."—(*Les Prophètes nouvellement traduits sur l'Hébreu,* &c., tom. ii. p. 140.) See Rosenmuller, Michaelis, Patrick, Newcome, &c. There seems to be no doubt

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plish the work here assigned to it respecting Israel. The name of the king, the name of the land, the three special names of his compound empire, the names of his allies, the local position of the land as regards all Palestine; all these seem to prove that this great enemy of Israel, this invader of their land, is none other than the great northern power against which we are now waging war.

II. *God's opposition to this prince.* Not only do these two chapters, as a whole, intimate his opposition, but there are several expressions strongly indicative of this. Ezekiel is commanded to "set his face against Gog" (xxxviii. 2). He is to "prophecy against him." God himself adds, "Behold, I am against thee, O Gog" (xxxviii. 2; xxxix. 1). Gog is Jehovah's enemy; therefore, he is against him. He is the enemy of Israel, and of Israel's land, coveting for himself that land which God had given to Abraham and his seed, nay, which he had specially called by the name of Immanuel's land. Russia has always been a hater and persecutor of the Jews, issuing from time to time imperial edicts or ukases, for the curtailment of their liberty, for their banishment, for the confiscation of their goods, and oppression of their persons, that we may pronounce her to be one of the special enemies of Israel. Not the only enemy; for Rome has been their hater and spoiler, and murderer, long before Russia was what it is as an empire. But still that great Northern kingdom, the head of the Eastern apostasy, has, since she reached her place of power, shewn herself the bitter and barbarous foe of Israel. No wonder that God should say, "I am against thee," seeing he had long before said of Israel, "I will bless him that blesseth thee, and curse him that curseth thee." In this

that the word is used for the land or lands of the great northern hordes, which are now split into sections not a few.

Ros or *Rosh*, seems identified originally with the river Araxes. Bochart proves that the Araxes was really called *Rhos;* and Newcome, in referring to him, says, "Whence the Russi, who seem to have first settled in Taurica Chersonesus." See Jerome and Theodoret.

Meshech is evidently a tribe of the same great nation, and has given a name to Moscow and Muscovy beyond all doubt. The ancient Moschi were the progenitors.

Tubal has left its traces in the modern Tobolski. The ancient *Tibareni* were evidently sprung of Tubal. The ancients were in the habit of coupling together the Moschi and Tibareni.

The names that follow in this chapter, Gomer, Togarmah, Elam, &c., also fix the locality of the land of Magog. It is evidently some territory north of the Black Sea, not far from Caucasus. And surely the words Ros, Mesech, and Tubal, at once identify themselves with Russia, Muscovy, and Tobolski. With what other regions or places can they be associated?

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Divine opposition to this northern prince, there is intimated to us very strongly the *evil* character both of himself and his kingdom. It is a gigantic system of horrid evil against which God thus sets himself; an empire of iniquity, of which God will make use for his own wise ends, but which in the end he will utterly destroy, when their iniquity has come to the full. Doubtless at present God has some of his chosen ones in it; but still this does not alter its character for evil in his sight,—a character which will grow worse and worse; and not the less so, because its emperor calls himself the head of a Christian church, while claiming obedience and worship as a God, and the millions under his sway are professors of the religion of Christ, while debased with idolatry and error. If such be the true character of this king, and if such be the way in which God sets himself against him, let us not shrink from setting ourselves against him, nor suppose that in fighting against one who proclaims himself the head of a Christian church we are fighting against God. Rather let us see that in contending with him, we are doing that very thing which God himself is hereafter to do, when he arises to avenge his people's cause, and to do battle for his people's land.

III. *Gog's designs and efforts.* From the statement given in the fourth verse, it is evident he is like some wild beast, seeking to overleap his barriers, and break forth upon other nations. His eye is upon the rich regions of the south. In his covetousness and ambition he would fain pounce upon them. He is not satisfied with the limits assigned to him. He is restless, and bent upon conquest. He sits like an eagle upon his mountain looking round on every side, scenting his prey afar off, and ever ready for an opportunity to lay hold of it. How exact the portrait of the Russian potentates for nearly a century past! Their whole aim has been conquest! The seizure of Constantinople has been their cherished project. Ever on the watch for opportunities of extending their empire on every hand, they have shewed an amount of ambition and covetousness, and restless eagerness for conquest, such as hardly any nation has manifested since the days of the old Roman empire. National aggrandisement, political power, diplomatic influence, super-regal supremacy, territorial expansion, autocratic domination and dictatorship,—these are the objects on which these northern potentates have set their hearts, nay, for which alone they seem to live. By force and by fraud they have been compassing their designs, breaking out now towards the north, till the whole land to the shore of the Arctic sea is theirs; now to the east, pushing towards

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China; now towards the south, eager to cast their chains over Turkey, and Palestine, and Egypt,—nay, to press on and not rest till they have planted their banner upon the banks of the Ganges.

IV. *God's restraints upon Gog.* His whole history consists of a series of efforts to break loose and overpass his appointed bounds. These struggles God marks, and interposes with needful checks. "I will turn thee back, and put hooks into thy jaws" (xxxviii. 4). This clause seems not to be so much connected with what follows as with what precedes. It is descriptive of God's dealings with that potentate all along, and more especially as his time draws near, and his struggles to break loose increase. That Gog will yet be permitted to burst forth, the subsequent part of the prophecy shews. But God has his own time and way as to this. Nor shall the northern invader be permitted to pass beyond certain limits, until the time appointed, and in the way prescribed by Him who doeth according to his will in the armies of heaven and the inhabitants of earth. Up to that hour he is hedged in, or rather, according to the figure of the prophet, he is bridled and held in by hooks which God fixes in his terrible jaws. Napoleon the first, in his great Russian invasion, was one of God's instruments for putting hooks into the jaws of this great Leviathan. Since that he has made no direct or positive movement save in the direction of Circassia, and about twenty years ago in a threatened attack on Turkey, though he has never ceased to manifest the spirit of restless ambition and covetousness. But now he has put forth all his strength in one prodigious effort to break loose. He is raging like a wild bull in a net, tearing asunder its meshes, and rushing madly across the Pruth and the Danube, which have been so long the limits of his territory.

But his time is not yet come. Israel is not yet restored to their own land. Gog cannot be allowed to burst forth till then. His day is coming when he will rush down not merely like a wild beast, but like a tremendous thunderstorm. But it has not yet arrived. Till then he must be pent up and driven back. The former hooks which God inserted in his jaws are not sufficient. New ones and stronger are required. The broad rivers of Europe cannot hold him in. The mountains of Asia can hardly any longer restrain him; and the brave mountaineers of Circassia, headed by that strange chieftain Schamyl, who seems truly God's bridle and scourge in one, could not perhaps much longer resist him. He has equipped a fleet too, great in numbers and in strength, by

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which he may at any time that suits him pounce upon Europe or on Asia, on Britain or on Palestine. It seemed almost as if his hour had come; as if he were now to be permitted to break loose. But no; not yet. One thing is still awanting. Israel has not yet been restored. and until that day all his ambitious efforts will be vain. Accordingly we see how God is stepping in to put a stronger and more tenacious hook into his jaws. For this end he has strangely united two nations which for centuries have been not only rivals but fierce antagonists, and by means of their united strength he is forcing a double hook into the huge jaws of this Leviathan. The great fleet, or rather the two great fleets of Russia, in the Baltic and the Black Sea, may ere long be utterly broken in pieces, or led in triumph into our harbours; and in that way will God fulfil the words, "I will turn him back, and put hooks into his jaws." The allied armies will press forward, and though he has succeeded in making unexpected advances towards the south, will hem him in, and turn him, and fasten a hook into his jaws. And then the tribes of Circassia, pouring down from their mountains, where they have maintained a twenty years' battle with the restless invader, will girdle him round and press him back, putting yet another hook into his jaws.

It matters not that the Turk is a Mohammedan, and that that false faith merits only destruction, not preservation. The question is not as to the crimes of Turkey, for which doubtless God will one day visit her, but as to the appointed time and mission of Russia. So far as we can see, the Turkish empire is on the *rise*, not on the *fall*. There is no proof that it is symbolized by the Euphrates; or even if it were so, that its drying up has arrived. The present seems God's appointed time, not for the destruction of Turkey, but for the bridling of Russia. What may lie beyond that, we do not undertake to say.

But there is yet another way in which God is turning back the invader,—by causing his Word to run and be glorified in these eastern regions. British and American missionaries for thirty years past have been sowing "precious seed," which is now springing up into a blessed harvest, so that Protestant truth has now thoroughly established itself in the Turkish empire. It is the spread of that truth that has alarmed Russia, knowing as she does that all things good and free shelter themselves under the wings of Protestantism, and that there was danger of the truth spreading into Russian territory, if allowed to go on unchecked. Besides, that *truth* carries *life* with it, for it is the truth of the living God; and if permitted

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to prevail, it would be the means of infusing new health and life into an empire which did seem on the point of decay. If Protestantism took root in Turkey, it would be the mightiest of barriers against Russian aggression,—a barrier more impregnable than the rocky battlements of the Balkan, or the broad waters of the Danube. But the cannon of Russia has arrived too late. The truth of God has entrenched itself in not one but many a Turkish stronghold, from which it will not be easy to dislodge it. God seems to have a purpose of grace for that empire, which he is now carrying out in the ingathering of his chosen ones. The people that sat in darkness are seeing a great light. This of itself is a mighty check on Russian ambition and the progress of conquest. But it does not stand alone. It has been the occasion of calling up another restraint. It has been the means of bringing into the field the great kingdoms of the west in support of the empire over which the invader was about to cast his fetters. And apart altogether from the vast armament sent forth, and the victories which may crown it, the influence, both moral and political, of the Western powers, has been cast into the scale with such force, that the balance of power is already lost to Russia, and she has no means of regaining her position save by the entire conquest of Europe. This Western influence must of itself be of vast moment in accomplishing the object predicted by the prophet,—the turning back of the invader. So that the whole position of affairs, military, moral, political, and religious, leads us to the conclusion that the northern invasion will fail, for the invader is not yet ready for his mission, and his hour is not yet come.

Such seems to be God's purpose in the present war, and such are likely to be its immediate issues. Yet let us remember that these events are but the precursors of others. It is a short work that God is to make in the earth when he once begins. We may expect storm to follow storm in haste, one treading upon the heels of another. The end is drawing nigh. The day of universal battle is at hand. Nations shall be dismayed; kings shall tremble; thrones shall be shattered; empires shall fall to pieces; armies shall spring up, and again be mowed down as with the mower's scythe. For the time of God's last controversy with the kings and peoples of the earth is approaching; the great Judge is coming. These wars are the sound of his chariot-wheels preparing to descend; and now it is said to him, "Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty: and in thy majesty ride prosperously, because of truth, and meekness, and right-

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eousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the people fall under thee" (Ps. xlv. 3–5). And while his chariot is preparing and his sword is girding on, to the kings and nations of earth it is said in most earnest warning and entreaty, "Kiss the Son, lest he be angry, and ye perish from the way, when once his wrath is kindled but a little. Blessed are all they that put their trust (not in sword or spear, or arm of flesh) but in Him."

Art. V.—GOD'S PURPOSE CONCERNING MAN AND THE EARTH.

What is the revealed purpose of God concerning mankind and the earth? and what is the precise point attained in the fulfilment of that purpose? Let us endeavour to answer these questions.

The fact of the existence of the Bible is of itself a proof that God has a plan, a purpose, a definite scheme and design in regard to our world and its inhabitants, and, farther, that he would not have us ignorant of that plan. Even were there no express assertions, in so many words, of the existence of a grand purpose, which shall one day be fully manifested, the facts recorded in the sacred volume would of themselves set that point at rest for ever. Indeed, the conscience of every Christian must testify that the assertion of the absence of all plan on the part of God, would be a manifestation of ignorance or of unbelief, if not, indeed, of something very like blasphemy.

Opening the book of the New Testament, we find a kingdom spoken of as prepared for the saints from the foundation of the world (Matt. xxv. 34);—a purpose of Him who worketh all things after the counsel of his own will (Eph. i. 2);—an eternal purpose purposed in Christ Jesus our Lord (Eph. iii. 11);—a book spoken of in which names have been written from the foundation of the world (Rev. xiii. 8);—a hidden wisdom which God ordained before the world unto our glory (1 Cor. ii. 7).

And in the pages of the Old Testament similar expressions abound. Isaiah speaks of a purpose that is purposed upon the whole earth (ch. xiv. 26), and saith, "The Lord of hosts hath

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sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand" (ver. 24).

Jeremiah, denouncing God's judgments on Babylon, says,—"Every purpose of the Lord shall be performed against Babylon." David proclaims the decree of the Father to give his Son "the heathen as his inheritance, and the uttermost parts of the earth as his possession;" and again, "The counsel of the Lord standeth for ever; the thoughts of his heart to all generations." Even in the historical books we find repeated assurances that it is the purpose of God to bless all the families of the earth (Gen. xii.), and to fill the whole earth with his glory (Numb. xiv. 21).

But we must examine the great truth in the order of its manifestation, if we would obtain a comprehensive and correct idea of it. So that our exposition will be found a brief analysis of sacred history.

Every work of God as well as every word of God is a revelation of himself, of his name, or of his mind. The work of creation declares the design or intention of the Creator. The earth filled with life and beauty, the animals in their first condition of all-very-goodness, and man and woman created in the image of God, and set in the place of dominion over all that lived on the earth, in the air, or in the waters,—this work in all its parts is a very intelligible manifestation of the purpose of God.

The more we meditate the harmony of that first estate of man, and of the fair and goodly creation over which he was set as Lord, the more correct will become our conceptions of the kingdom of God, and of the work of redemption, restoration, restitution, and re-establishment of order, life, beauty, health, peace, and glory. Indeed, without some knowledge of the first condition of man and of the earth, such words can have no meaning whatever.

From contemplating this opening scene of the great drama of humanity, we look onwards through the lapse of ages to the period of the grand consummation of all things described at the close of the sacred volume, and what find we? the Paradise of God, with the tree of life and the river of water of life, and the Man whose name is the Second Adam, not without his helpmeet—the Bride of the Lamb—the Eve of the Second Adam ruling over all the nations of the saved and over all the creation made new and fixed in unchangeable glory and blessedness.

And the key to this mystery of the new heavens and the new earth is supplied to us in a word of the apostle John:

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—"For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John iii. 8). Not, be it observed, to destroy the works of the Father, the creatures of God set up in order and purity, in beauty and strength; but to destroy, to cast out and to keep out the disorder and pollution, the sin and shame, the death and corruption, introduced by Satan into the work of God. And when all this evil of which not God but Satan is the author and propagator, shall be finally purged out by that fire of which the Scripture speaks,—where, we ask, shall the works of the Father be found, and in what condition? When the work of Satan shall be fully destroyed—himself cast out and death abolished, then, but not till then, is redemption complete,—then, but not till then, the one grand eternal purpose of God shall stand forth to the eyes of all intelligent beings, radiant as the sun in the unclouded vault of heaven. This first and foundation idea of the vast plan of God is found continually reproduced in the history of the work of redemption. This history will be found divided into many periods or epochs, each of which has a striking commencement, a season of duration, and a close, all illustrative of the character of the Divine purpose. The beginning of each of these is an act of grace or goodness, or mercy on the part of God; the duration of it is a manifestation of the evil that is in the heart of man, ever tending to apostasy; and the close is generally a work of judgment, at once vindicating the authority of God by punishing the impenitent or irreclaimable, and serving as a basis on which to rest some new revelation of God's unfathomable mercy, and from which to advance to a new step in the development of his unchangeable purpose.

The first promise given to man after the Fall combines in itself these three features. We have first the gracious assurance of a Redeemer to be manifested in the line of the posterity of the woman; secondly, an intimation of suffering in the struggle to bruise the head of the serpent; and, thirdly, the declaration of ultimate and complete triumph through destruction of the seducer and usurper.

The period from the days of Adam to those of Noah offers a similar order of revelation in the Divine plan. First, the creation fair and good; then the Fall, with its fatal consequences; finally, the flood sent in upon the apostate and ungodly, who had filled the earth with violence. Fratricide, banishment, and gigantic corruption on the one hand, and the faithful seed struggling and overcoming through martyrdom, translation without seeing death, and preservation of the last faithful family in the ark, on the other hand, exhibit

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the law of God's merciful and righteous dealings with man, namely, a day of grace, liberty and responsibility of man, and finally, reward of the faithful and punishment of the faithless.

A fresh epoch commences with God's covenant with Noah and his family, and the living creatures, and the earth itself, followed by subsequent apostasy, headed up in the proud rebellion, and at length visited with its desert in the confusion and dispersion of Babel.

Again springing forth in the call and blessing of Abram, the mercy of God unfolds the end of the election of Abram, namely, that in him and in his seed all the families of the earth should be blessed, thus giving us the clearest assurance that it is God's purpose to bless men through men, and that the ordinance of a family is the highest form of humanity in which the mystery of the Father and the Son is revealed, as well as of the Holy Spirit, uniting in one, husband and wife, and brother and sister, and parent and child.

This epoch, beginning with God's blessing of Abram, and proceeding through the changing fortunes of the patriarchs with all their faults and failings, closes in the captivity and sore affliction of the chosen people in Egypt. In this period, the purpose of God for the preservation of the family of Jacob, and his method of bringing good out of evil, are beautifully and instructively shewn in the history of Joseph, who is universally recognised as one of the most striking types of Christ, both in his humiliation and his exultation, while the fact of Joseph's not being known to his brethren at their first interview, and his making himself known to them at the second, is noted long after by Stephen the proto-martyr, as illustrative of the results of the first and second advents of our Lord.

As we proceed in our rapid outline of the revealed purpose of God, we find it taking ever larger and larger proportions.

By the exodus from Egypt, we have a nation called forth as God's witness, and furnished with every conceivable means of being so. Organisation and paternal government, supplies of all things needful for sustenance and defence, the infallible leading and guidance of God himself, who condescended to dwell in their midst and be called by the name of their God and the God of their fathers; a code of laws wherein provision was made for every event that would befall them as a people and as individuals; a numerous priesthood and imposing ritual presented by the Lord himself, revealing in the unchanging language of expressive symbols, not only the nature of God's relationship towards man, and of his purpose in and through him, but also man's true character and standing in his sight;—

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in all the wondrous details of this Divine ritual, some fresh feature is presented of the person and work of the coming Redeemer.

While such is the gracious commencement of a new epoch in the development of the eternal purpose of God, its history, alas! is written in the records of the revolts and punishments of the passage of the desert. The death of all of the men, save two, who had been led forth from Egypt, is the sad close in righteous judgment of that day of probation which is termed one long, weary, dark day, called the day of temptation in the wilderness. (Ps. xcv.)

But his mercy endureth for ever. This day of darkness and lingering death has its last hour, and a new day of brighter hope and fair promise succeeds. Israel, mustered on the banks of the Jordan in the plains of Moab, receives a solemn republication, or re-enactment of all the laws and ordinances, the statutes and commandments of the Lord given to their fathers at Sinai forty years before; and then, under the conduct of the victorious Joshua, crosses the Jordan, and, amid signs and wonders manifold, takes possession of the land promised to their fathers.

Here again, however, the people of Israel manifest their waywardness, disobedience to, and even contempt of, the word of their God. By refusing or neglecting to extirpate the polluted and condemned races of Canaan, they exposed themselves to the infection of their ways, and were visited with many and sore calamities for forsaking the Lord and serving Baal and Ashtaroth; so that in the history of the Judges we have a succession of humiliations and chastisements interspersed with seasons of deliverance under the hands of those deliverers or saviours who were raised up to break the power of the oppressor, and renew to the covenant people of God brief days of probation, followed, alas! by deeper falls and still more grievous oppression. One of the most important keys to the understanding of the name and office of judge, and of the character of the day of judgment, of which so much is written in connexion with the second coming of our Lord to the earth, is furnished to us by the history of these Judges. In the day of the judgment of each of those deliverers, the Lord delivered and reformed, and taught, and defended, and blessed his people. If Israel was blessed under Moses, and Joshua, and Othniel, and Ehud, and Deborah, and Jephthah, and Samson, how much more shall they be blessed under the judgment of the greater than Moses, the true Joshua, the Judge of all the earth, whose judgment, as we read, shall be exercised through one of

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his faithful apostles, at the head of each tribe of the chosen people!

The degradation of God's ancient people touched perhaps its lowest point in this sad epoch, and was judged in the days of Saul. Under his tyrannical and feeble government, David was trained in the school of adversity to become in his turn one of the most wondrous and perfect types of him who is at once David's Son and David's Lord. Thus does the Lord bring order out of confusion, strength out of weakness, glory out of shame, and life out of death. With the death of Saul the heavy cloud that had covered Israel passed away. And in a fresh period opening with the days of David, the revelation of God's eternal purpose attains its very highest point. In the lifetime of David, his son the Prince of Peace was anointed and crowned and sat on the throne of his father, which is even called the throne of the Lord (1 Chron. xxix. 23); and erected and consecrated the temple for which David had made royal provision.

Be it here observed, the development of the Divine purpose is not found alone in the words of the prophets, or in the solemn declarations of the covenants made of God with the fathers; the history and character of the men raised up of God to do his work, are of themselves so many expositions of his purpose. The person of Moses, and his work, and his faithfulness as a servant in all *his* house, are as essential features in the revelation of the person and work of the Lord our Lawgiver, Prophet and Teacher, as are the express words of prophecy uttered by the lips or recorded by the pen of Moses. In like manner the person and work of *David,* and the culminating crowning point of that work in the glory of *Solomon's* day of faithfulness, are clear and distinct types of the person and work of the true David, who is also the Prince of Peace, and are used of the Spirit for that end. The opening years of Solomon's reign, introducing a fresh epoch in the history of Israel, are soon overclouded, and at his death the elements of contention, revolt, and disruption are let loose.

Apostasy, division, civil war, idolatry, exile, and captivity mark the downward history of the favoured people; and the dark night of the prison-house of Babylon, with its fiery furnace and its den of lions, mark the close of a period, in which the long-suffering of God pleaded with a rebellious, stiff-necked, apostate people, and pleaded in vain. The record of these pleadings is preserved for us in the books of the prophets, in which the unfolding of God's plan receives its fullest stretch, the utmost of which it is capable before the appearing of the Lord himself in mortal flesh. That which was difficult for a

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Jew to comprehend, namely, the mingled character of suffering and glory ascribed in the books of the prophets to the coming Messias, is no longer difficult or obscure to us, seeing that the suffering has become matter of history, while the glory is the object of our hope.

A similar twofold character pervades all the prophecies of the Old Testament, concerning the land and people chosen of God for the manifestation of his name, and the development of his purpose. For example, the prophets from Moses onward, moved by the Holy Ghost, "the Spirit of Christ which was in them" warned and reproved, threatened and comforted Israel according to the condition, the attitude of the people towards God at the time the prophets spake. They declare plainly that if the children of Abraham persist in their apostasy,—if they continue disobedient, ungrateful, forgetful of their God,—they shall not only feel the smiting of his hand, but be removed from his sight, banished from the land given to their fathers; and cast off, but not for ever.

From the days of Moses to those of Jeremiah, this strain of pleading, warning, exhorting, entreating, and threatening, is to be recognised as one chief element in the prophetic word, and may be so summed up in the words of Amos, the last prophet to Israel, of whose utterances we have the record—"You only have I known of all the families of the earth, therefore will I punish you for all your iniquities" (iii. 2). God's quarrel with his people is on account of a broken covenant in which his name and purpose stand revealed, and which, however neglected or abused by his people, is never for a moment forgotten by the Lord himself. The warning having been despised, and the lessons of prosperity and adversity alike lost upon both Israel and Judah, the long-threatened and restrained wrath came upon them to the uttermost; and now we behold the descendants of the friend of God scattered among the nations, yet preserving their distinctness as a people, and ready to be called forth again, when "He who hath scattered Israel, shall gather them as a shepherd doth his flock" (Jer. xxxi. 10).

For there are other tones in the prophetic harp than those of sorrow and wailing. Mercy rejoiceth against judgment. Visions of joy and gladness are interspersed with the sad tale of Israel's revolt, and Judah's heavy crime; visions of gladness and glory that carry the eye clear over and beyond the abyss of darkness and dispersion. It stands recorded, that mercy is yet in store for the ancient people; that God hath not utterly forsaken Judah, nor forgotten Israel; that their

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children shall be gathered from among the Gentiles, and restored to their land; that their long captivity and off-casting shall not only have an end, but be followed by an amount of blessing that shall chase away even the memory of their sorrow; that their tribes shall be reconstituted; their families reunited; their city rebuilt; their temple reared up; and the throne of David set again in Zion, the city of David; and Jerusalem called Jehovah Shammah, "the Lord is there," and that the name of the Lord as deliverer of Israel from the land of Egypt, the house of their earliest bondage, shall be eclipsed by the glory of the name of their "Deliverer from the land of the north, and from all the lands whither he had driven them" (Jer. xvi. 14, 15).

Such is a rapid outline of the purpose of God in regard to the hope of Israel in the day when their king shall appear in their midst. For the gifts and calling of God are without repentance; again and again hath he declared his purpose towards Israel (Jer. xxxi. 35, 36, 37; xxxiii. 19–22, 25, 26).

To conclude this part of our subject.—The closing epoch in the history of Judah had its commencement in the deliverance from Babylon of a remnant of faithful men, who, amid conflict and sorrow, reared up again the altar of the Lord, and the temple of the Lord, and the city, with its walls and gates and bars. It continued during the interval from Malachi to John the Baptist, and closed in the apostasy and dispersion of that generation, on which a frenzied people with their priests and elders invoked the vengeance of God, crying, His blood be upon us, and upon our children. We come now to the opening of our own day of grace, consequent upon the rejection of Israel, and must sketch in rapid outline the fulfilment of many predictions, the realising of many shadows, and the embodiment of all the grace and fulness of God in the person of our blessed Redeemer. Born of a virgin, as predicted by Isaiah (chap. vii.); in Bethlehem, as foretold by Micah (chap. v.); circumcised the eighth day, according to the covenant with Abraham and Isaac (Gen. xii.); and thus brought under the law, as delivered of God to Israel by the hand of Moses (Gal. iv. 3); presented in the temple, and there dedicated to the service of God (Luke ii. 21)—the appearance of the promised and expected One is honoured by embassies of angels, and songs of heavenly hosts, by prophetic voices heard on earth, and a star lighted up in heaven to lead the wise men from the east to the lowly dwelling of the King of the Jews; from the very earliest dawn of his being in flesh, the purpose of God stands revealed in the names

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grouped around his infant head: Jesus, Saviour, Christ, Lord, King of the Jews, Salvation of God, Light of the Gentiles and glory of his people Israel. Passing through all the stages of human life, from infancy to manhood, our Lord has sanctified all ages of humanity, has shewn that all are capable of being devoted to God, and consecrated to his service. Heralded by John the Baptist, and announced as Lamb of God, Baptizer with the Holy Ghost, the Bridegroom of his Church, and the Harvestman securing the good grain, but burning up the chaff with unquenchable fire (John i. 29, 33, 34; iii. 29; Matt. iii. 11), He is in due time baptized of John, and thereby revealed and manifested as he that should come—the beloved Son and sent One of the Father, in whom the Father is well pleased, and whom all are required to hear and obey. He is recognised as the Messias, the Christ, by some of the disciples of John, who straightway follow him, and attach themselves to his person, and become fellow-workers with him in his divine mission. He then stands forth as the vanquisher of the devil and destroyer of his works; as the messenger and witness of the Father glorifying the name, teaching and doing the will, vindicating the word of the Father, and rescuing his works from the grasp of the adversary, from sin and suffering, from death and corruption.

With the details of his public ministry we are all sufficiently familiar, and therefore no attempt at analysis, or even at the enumeration of his words of grace, and wisdom, and love, or of his works of power and mercy, need here be made; suffice, the brief notice that he fulfilled to the very letter all that was written of him by the prophets, and foreshadowed by the typical persons and institutions of the Old Testament, regarding his work of testimony, his condition of humiliation and rejection, his sorrow and suffering, his agony, death, and burial. He was thereupon raised from the dead, and thus proclaimed to be the Son of God with power (Rom. i. 4), and instructed his apostles, who could not sooner learn it, as to the amount of the grand purpose of God fulfilled in his own person, and the amount still needful to be fulfilled by the Church on earth while he went away to the Father. But neither in his lifetime, nor after his resurrection, nor at any time since then, has anything like a kingdom been seen upon the earth. On the contrary, something very different, and very opposite, has all along been seen, and still continues manifest. Indeed, almost all his teaching, and certainly all his parables, speak of a time of absence, of probation, of conflict, of temptation, of danger, to elapse between his first and second coming, and

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point to this last as the alone term of reward, and of joy, and of blessedness.

The sending of the Holy Ghost, the calling, organisation, and ministry of a new people taken into covenant with himself in place of Judah and Israel, and the hope of his coming again in glory and majesty, at the close of this new day of grace, to raise his sleeping saints, and to introduce the visible and permanent glory of his kingdom upon the earth; these were the truths in which, during forty days, he instructed his faithful apostles, opening their understandings to understand the Scriptures, and their hearts to believe *all* that the prophets have spoken, and after giving commandments regarding the preaching, teaching, sacraments, and ordinances, of the Church of the New Testament, our Lord is received up into heaven and seated on the right hand of God. Thence, when the fulness of the appointed time has come, he sends down the promised Comforter to constitute that new relationship between the vine and branches, the head and members, the foundation and living stones, which makes up the mystery of the Church of Christ in which the shadows of the Old Testament are realised, the types and figures become truths, and the forms become substance.

Here, then, we reach the grand turning point in the vast purpose of God towards mankind and the earth. Up to this moment all the work of God has seemed to be defaced and defiled, and all the institutions of God perverted and defeated through the malice of the devil, and the weakness and desperate wickedness of man. The Book of Genesis, which opens in Paradise, recounts on the very next leaf the terrible deluge which obliterated all trace of the garden of God. The blessing of Abraham, and the peaceful days of Isaac, are followed by the sorrow of Joseph, and the iron bondage of Egypt. Beyond the glory of the Exodus, we see the weary sojourning in the desert, till the grave has closed over the last of a doomed race. The triumph of Joshua is followed by the oppression of Moab and Ammon, of Midian and the Philistines.

The splendour and prosperity of the reigns of David and Solomon, are speedily followed by the rending of the kingdom, the casting out of the ten tribes, and the carrying into Babylon of the two. The restoration under Ezra and Nehemiah, is succeeded by the leaven of the Pharisee, and of the Sadducee, and of Herod. The Son of God himself appears, and instead of staying the rushing ruin, he is betrayed, condemned, and crucified; and in his tomb, the hope of a fallen world, and the

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truth and faithfulness of God's word, and the integrity of God's eternal purpose seem buried together.

But He who at the first brought in light upon the darkness that covered the mighty deep,—He who spake and it was done, who commanded and it stood fast, now sent forth again upon the moral and spiritual chaos of a fallen world the word of his power. The enemy has done his worst. The person of the Redeemer seems within his grasp and strongest keep. But there the life stirs again, the Ransom of all becomes first the Ransomed One; and captivity is led captive; and a new head of life is constituted to fill all the members of his mystical body with the very life of God. And a fountain of lively, blessed, purifying, saving hope, is opened to all the heirs of glory (1 Peter i. 3).

The Lamb slain becomes the high priest of our vocation, and the Man of sorrows becomes the Lord of glory!

Now we can see the harmony of these wondrous words, which presented to the eyes and hearts of the fathers such irreconcilable contradictions, such incomprehensible mysteries. We see how the despised and rejected One of the prophets is also fairer than the sons of men, and the desire of all nations; how the infant Son of the Virgin is also the Man of God's right hand; how the faithful servant is the Judge of all the earth; how the stone of stumbling and rock of offence is also the precious Corner Stone, the sure Foundation; how the weeping, praying, afflicted, and agonised one of the book of Psalms, is also the Lord of hosts, the Wonderful, the Counsellor, the Mighty God, the Father of the age to come, the Refuge, the Sanctuary, the Judge, the Lawgiver, the King who shall sit upon David's throne judging righteous judgment, and in whose presence all creation shall sing and shout for joy.

It were easy and pleasant to enlarge on this part of the harmony of the purpose of God in the person and work of Christ; but we are not fairly through with the historical portion of our outline. We resume our narrative at the day of Pentecost. The sending of the Holy Ghost on that day constituted the Christian Church. It is important to observe the *time of this constitution of the Church*, as well as her *nature* or *character*. First, the time. The old covenant had run its course, and was now superseded by the new. The law had done its work as schoolmaster, but now the time of the liberty of God's children, their day of majority and emancipation from tutors and governors, was come. That which the law could not do had been done in the person of the Lord Jesus. The handwriting of ordinances had been blotted out.

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An end of sacrifice for sin had been made by the one grand alone acceptable sacrifice for sin. The ministration of death had been done away. Peace had been made by the blood of the Cross, sin purged, our sins borne in his body on the tree —the new and living way of access to the Father opened through the rent vail of the flesh of the Son. And now the Holy Ghost was given, which could not be until that Jesus had been glorified. Such is the point of time.

The constitution of the Christian Church is also, in its very *nature* or *character*, essentially distinct from, and infinitely superior to, that of all preceding covenants or institutions of God. This is seen most clearly in the case of John the Baptist. Declared of the Lord to be the greatest of men born of women up to his day, John is nevertheless inferior in standing to the least member of the Christian Church. "He that hath the bride," said John, "is the bridegroom." John was not the bridegroom, but the bridegroom's friend, and must not be confounded with the bride. John baptizeth with water, Jesus baptizeth his Church with the Holy Ghost. Not till some time after the death of John did our Lord begin to speak of the mystery of his Church. And as not till Adam had been cast into a deep sleep, was a part of his substance taken and made into the woman, so not till the second Adam had been cast into the deep sleep of death, did the water and the blood flow from his side, which, in the hand of the Holy Ghost, become the very means of imparting and sustaining the life of Jesus in the members of his body.

The commission to the apostles to go into all the world preaching, baptizing, and teaching, was given after the resurrection of our Lord. That resurrection, as we have seen, is the grand turning point of God's purpose towards the earth, the seal set to the perfect and accepted sacrifice, the ground of all our confidence toward God, the foundation of all our hope for eternity, and the basis of the gospel to all men. Whatever, therefore, has been done or instituted, given or commanded, after that event, bears the impress of resurrection-life and power. The Church of Christ being the special work of the Holy Ghost, did not and could not come into being, until the resurrection had taken place, and it follows that her calling is higher than that of any other portion of the redeemed family of God, her promises are more vast, her privileges greater, her hope more elevated, her organisation more wondrous, her worship more perfect, and her final destiny more glorious than that of all beside.

The full compass of this mighty truth is beyond the grasp

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of the human intellect, and beyond the reach of mere mortal words. But the spirit of a man can grasp what his reason cannot define, nor his words express. Sinners of mankind adopted into the family of God—made living branches of the true vine, that is, the Son of God!—members of the body of Christ, living stones in the temple of the Holy Ghost!

> "And all for love and nothing for reward,
> Oh! why should heavenly God to man have such regard!"

Yes! the spirit of a man enlightened by the light of God, and informed with the life of God, sustained by the power of God, can grasp this truth, can rejoice in this truth, can bless God in devout adoration for all this.

Such is the beginning of the history of the Christian Church. We cannot stop here to detail the perfect organisation of the Church whose name of most frequent recurrence in the apostolic epistles is, Body of Christ. But it is essential to the completeness of our outline to observe, that this last and highest, this crowning and completing step of the development of the purpose of God towards man, gathers up into itself all the truth of all preceding revelations and institutions of God. Nothing higher than Son of God,—what can be more glorious than the body of that Divine Person? In the Church, the relation of Eve to Adam finds its counterpart and its permanent realization. The sacrifice and martyrdom of Abel, the walking with God of Enoch, the ark and family and deliverance of Noah, the blessing of Abraham, the circumcision of Isaac, the Bethel of Jacob,—all find their reality, their true, spiritual, and therefore permanent meaning and application. The wondrous constitution given to Israel at Sinai, the daily manna, and the water from the rock, are but figures of better things given to us; the sanctuary of God, with its holiest and holy place, and outer court, its altars, laver, candlestick, table, ark, mercy-seat, and cherubim, all its vessels for sacrifice, and all its services and ministries of propitiation, cleansing, light, food, intercession, and blessing, are they not shadows of which we have now the truth? Aaron the high priest, and his sons, the priests, in all the details of their offices of blessing, teaching, judging, counselling, and interceding; Moses himself, the judge, the lawgiver, the mediator, the leader of Israel, and the faithful servant in all that concerned the house of God;—do they not all find their counterpart in the constitution, organization, worship, ministry, sacraments, gifts, and privileges of the Christian Church? As well in the words of our Lord concerning her, as in the writings of the apostles addressed to

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those who stood fast for a time in the faith, and in the order appointed, all this can be plainly read. Would that it were laid to the heart of us all!

And not alone the institutions, and gifts, and blessings of God to his ancient people are declared to contain matter for the teaching, and guidance, and comfort of the Christian Church; but also all the faults and failings recorded of the people of God are expressly referred to by the apostles, as warnings to us. The temptation and fall of Eve is held up as a mirror to the Church at Corinth (2 Cor. xi. 1, 2). John warns the Church against the spirit of Cain the murderer. Our Lord himself declares expressly, that the character and crimes of that generation on which the waters of the flood came, shall be reproduced in the closing days of the Christian Church. The same truth is taught in the parallel of the days of Lot, and the doom of the cities of the plain. In the epistle to the Romans, Adam, and David, and Abraham are referred to, and a broad declaration made (chapter xv. 4). In the first epistle to the Corinthians, we see that all that occurred to Israel in the desert, every act of apostasy and provocation, every manifestation of unbelief and rebellion, of idolatry and uncleanness, of tempting and murmuring, may be expected again to be re-enacted in the spiritual Israel.

Express allusions are elsewhere made to Esau's renouncing his birthright, to the gainsaying of Korah, and the covetousness of Balaam; to false teachers who should arise in the Church, as the false prophets of old did among the people of God; to the sad counterpart of all the uncleanness, and idolatry, and blasphemy, and pride of Babylon, of which sins and of their punishment by plagues, alas! many shall partake. All the dark pictures of the apostasies of the latter times and of the last days, from the sketch of the working of the many antichrists spoken of by St John, to the full-length portrait of the Man of Sin—the lawless one—given by St Paul, all are but the reproduction of the warning words of our Lord himself respecting seducers, and false prophets, and false Christs, in the abounding of iniquity or lawlessness, the waxing cold of the love of many, the prevalence of hatred and persecution, of affliction, and even of martyrdom, at the time of the end. And what shall we say of the terrible but severely expressive imagery of the parables which set forth the mystery of the kingdom? Shall we flatter ourselves that when the harvest is ripe, there shall be no tares to burn up? that when the net is drawn, there shall be no bad fish to cast away? that when the Master is even at the door, there shall be no evil servant

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saying in his heart, "My Lord delayeth, let us eat and drink, and smite those who speak of his coming," no foolish virgins to be shut out, no flock of goats to be set on the left hand?

Let us not deceive ourselves. Rather let us look around and within, and ask whether even now there may not be many fruitless professors, talking of the kingdom of heaven, and secure of being received by the King, but not doing the will of the Father; whether there be no slothful servant hiding his talent in the earth, no unmerciful fellow-servant taking his brother by the throat, no citizens saying, "We will not hear of the King's coming to reign over us." Have we not long seen a departure from the faith in many, a giving heed to seducing spirits and doctrines of devils, forbidding to marry, and commanding fastings and abstinence which the Lord hath not enjoined, nor his apostles approved? and see we not around us on all hands many and plain tokens that the perilous times of the last days are upon us? Is not infidelity devouring superstition in one part, and sapping the foundations of a purer faith in another part? Alas! if ignorance, and contention, and confusion, and mutual excommunications and anathemas be unmistakeable signs of spiritual Babylon, who shall say that he is free from the sins of the doomed city?

We have thus rapidly sketched the beginning and the character of the close of the Christian Church in her present time-state on earth. The interval of our epoch is not precisely our subject at present, for during the course of the Church's passage across the desert of this world, we are not taught to expect any fresh revelation of the Divine purpose, or any change on God's part of the ordinances enjoined at the first. It now remains to continue this brief outline to the very close of the revelation vouchsafed to us.

We have seen that apostasy and judgment have been the invariable closing features of all the periods of God's dealings with his people in the days of old. And that not only is there no reason to expect a different close of the present dispensation, but every reason that can be given for renouncing such expectation. We come therefore to the point of our inquiry by recalling a solemn word of our Lord,—"When the Son of man cometh, shall he find faith in the earth?" (Luke xviii. 6). So long as the coming of the Lord is regarded as the final dealing of God with mankind and the earth, as the end of all history and of time itself, so long it is idle to talk of the coming being near, while any one of the great and glorious things spoken of in the sacred pages as to be fulfilled on the earth, is

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still unaccomplished. But so soon as it is calmly considered, that when the Lord comes he has much to do upon the earth, that cannot be done by any other than himself, then the whole matter stands in a new light, and apparent contradictions are reconciled. For example, the judgment of the Christian apostasy, the destruction of Antichrist, the beast, and the false prophet, are all expressly declared to be the work of the Lord in person. None but *he* can bind Satan, and cast out the liar and murderer from the earth, and take off the curse that lies upon the very earth itself. No one but he can raise his sleeping saints, or change his faithful, waiting, and witnessing servants, and so invest them with immortal and incorruptible bodies.

It is his being seen coming in the clouds of heaven that is to be the means of converting the Jews, and delivering them from the last pang of tribulation. It is to be a consequence of his judging among the nations, that swords shall be beaten into ploughshares, and spears into pruning-hooks. Another fruit of his judging the poor with righteousness and slaying the wicked one—that is, the Man of Sin—with the breath of his mouth and the brightness of his coming, shall be that the wolf shall dwell with the lamb, and all nature rejoice and clap hands for joy.

That which is not fulfilled of the revealed purpose of God *before* the second Advent of the Lord, must be fulfilled *after* that advent. With this simple key, many of the otherwise irreconcilable declarations of Holy Writ are perfectly harmonised and opened and filled with light.

With this key, all the apparent contradictions and inexplicable enigmas of the present condition of the Church and the world, are shewn to be in perfect accord with the true and faithful word of prophecy, shining as a light in a dark place. With this key, finally, the Old and New Testaments are shewn in their relative connexion, and the law and the gospel seen as necessary each to the other in the unfolding of the grand purpose of God, so that our eye can range from Paradise to Patmos—and rest on Ararat and Moriah, and Sinai, and Nebo, and Mount Zion, and Calvary, and Olivet, till we behold John on the exceeding great and high mountain, gazing on the glory of the New Jerusalem, the city that cometh down from God out of heaven, in whose light the nations of the saved shall walk, and into which the kings of the earth shall bring their glory and their honour.

In the glory of the kingdom, when introduced and established upon earth, we behold the provision made for the Jews,

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according to the promises and prophecies that have so largely passed upon them, and also for the blessing through them of all the families of the earth. Then shall be fully and perfectly fulfilled all that prophets, and psalmists, and seers, and holy men of God have declared by the Spirit from the beginning of the world. Adam shall see Paradise restored, and creation redeemed and glorified, and with his wife, our common mother, shall bow down and adore the Seed of the woman, who has recovered and secured for ever what they by transgression forfeited. Abel shall worship the Lamb, of whom he was the first of a host of martyr-types. Enoch, to whom the foretaste of the great victory over death was given, shall continue to walk with God. Noah shall behold the desolations of the flood repaired, and the waters repressed to the first place under the earth's surface, leaving it as a habitation for men, according to its primeval charter. Abraham shall behold the fulfilment of the blessing of all the families of the earth in his seed, which is Christ, and with Isaac and Jacob shall be seen seated in the kingdom of God (Matt. viii. 2). Moses shall sing again his song of victory, and exult in beholding the reality of what he saw in vision in the model or pattern on the holy mount. Joshua and all the Judges shall rejoice in beholding the judgment and blessing of all the earth in the hand of him who is the king and brother. David shall sing and dance again in holy triumph when he sees his Son and his Lord seated on his throne for ever. Solomon shall bow down and adore the greater than he, the true Prince of Peace, whose name is the Word and the Wisdom of God. Isaiah shall look with open face on the glory of the virgin's child, before which, when he saw it afar off, he trembled, and confessed himself a man of unclean lips. Jeremiah, no longer lamenting with tears the dishonour done to God by an apostate, covenant-breaking people, shall join the song of the virgin of Israel—having forgotten his grief and sorrow. Ezekiel, beholding the reality of the temple seen in vision, shall tread in liberty the sacred courts, with many of his old fellow-captives by the river of Chebar. Daniel, the greatly beloved, standing in his lot at the end of the days, having seen the Son of man in his glory, shall partake in the joy of the kingdom that shall not pass away. All the prophets, and faithful kings and servants of the Lord, shall receive the reward of their faithfulness in the day of trial. John the Baptist, the friend of the Bridegroom, shall stand by the Lord in the day of his nuptials.

But where, amid all this array of blessed and holy ones—where, it may be asked, is the place of the Christian Church?

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There, in the midst, upon the very throne of the Lamb! according to the promise,—Rev. iii. 21, "To him that overcometh will I grant to sit with me in my throne." Thus shall every jot and tittle of all that the prophets have spoken obtain its full, perfect, and glorious accomplishment; for the Word of the Lord endureth for ever, and the purpose of God shall not fail. Hath he said, and shall he not do it? Hath he spoken, and shall it not come to pass? Yea, verily, the counsel of the Lord standeth for ever, the thought of his heart to all generations. And he who has taught us to pray, "Thy kingdom come!" has also taught us to look for, and love his appearing, without whose presence that kingdom cannot be manifested, nor can the purpose of God towards mankind and the earth receive its accomplishment.

Art. VI.—THE SEVENTY WEEKS OF DANIEL.

Our object in the following paper is not to offer any interpretation of Daniel's prophecy, but simply to inquire whether the Hebrew word rendered "weeks" can correctly bear the meaning of "sevens." Many advocates of the year-day system have conceded this point, and rested their argument upon other grounds. We think that it will appear that this concession has been too hastily made, and that this remarkable prophecy affords a plain example of a day being prophetically used as a symbol of a year.

We must premise that the argument cannot be conducted without some knowledge of pointed Hebrew, although it by no means rests exclusively upon the points.

The Hebrew numeral for seven is שֶׁבַע (*sheba*), and in the feminine שִׁבְעָה (*shibah*). From this word there are several derivations. First, שָׁבוּעַ (*shabua*), "a week;" and, secondly, שְׁבוּעַ (*shabuah*), "an oath." It will be observed that, in these two derivations, the formative letter is the ו, replaced in the English spelling by the *u*, which is the distinctive mark of the words signifying "a week" and "an oath." Thus the distinction does not rest alone upon the points placed beneath the letters. But all Hebrew scholars are aware that the letter ו is frequently omitted, and its place supplied by the point called *kibbuts*, under the preceding letter. Thus, שָׁבוּעַ, "a week," is found spelt שָׁבֻעַ, and in both cases equally the word is to be pronounced *shabua*. Thus, also, שְׁבוּעַ, "an oath," occurs

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in the form שָׁבֻעַ, without any alteration either of its meaning or of its pronunciation.

Now the proposition which we are prepared to maintain is, that שָׁבוּעַ, or שָׁבֻעַ, wherever it occurs in Scripture, laying aside, of course, the disputed passages in the prophecy of Daniel, means a "week of days," and never "a seven" of anything else. And this we propose to establish by an examination of all the passages in which the word is met with.

In the singular number it only occurs four times; twice in the prophecy of Daniel (Dan. ix. 27), where it is spelt שָׁבוּעַ, and twice in Gen. xxix. 27, 28, where it is spelt שְׁבֻעַ, the point under the שׁ being changed because the word is in the *status constructus* (the possessive case). In this passage the meaning of the word is a week of days. Jacob had served already seven years for Rachel, and when Laban says, "Fulfil her week," he could not mean the seven years which had been already accomplished. Neither could he mean the other seven years which Jacob was still to serve for Rachel, because the marriage with Rachel took place before these years began, as is plain from the fact that her other children were born before Joseph, and Joseph was born when Jacob's servitude was coming to an end. What Laban meant by the "week," was the seven days during which the marriage ceremonial lasted. These having been fulfilled for Leah, Rachel's marriage immediately followed. From the very language employed we draw an additional argument; for if "week" means a week or seven of anything, then how is it that, when Laban means a week of days, he says simply שְׁבֻעַ, while, when he speaks of seven years, he not only adds the word years, but uses the numeral seven, and not the word signifying a week (שֶׁבַע שָׁנִים)? It may indeed be argued, that although this be the plain meaning of the sacred text, yet Josephus must have understood the word שְׁבֻעַ as meaning a week of years, since he represents Jacob as serving for a second term of seven years before he married Rachel. If he did so understand it, the Scriptural meaning of the word would not be altered thereby. But we doubt the fact. The statement of Josephus rests, not upon the words "Fulfil her week," but upon the subsequent words of Laban, "We will give thee this also for the service which thou shalt serve with me yet seven other years." R. Kimchi, who ought to be a fair expounder of Jewish views, agrees with almost all the commentators we have consulted in taking the week to mean the week of the feast.

We come next to those passages in which the word occurs

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in the plural number. And here we must remark, that this word takes either the masculine or the feminine form in the plural, as do many other Hebrew words. The feminine is the most common, שָׁבֻעוֹת (*shabuoth*), or שָׁבֻעֹת, with the same pronunciation.

Thus we find it in Exod. xxxiv. 22, "Thou shalt observe the feast of weeks" (שָׁבֻעֹת); that is, the feast of Pentecost, so called, because seven weeks were counted from the Passover to it. Here, then, of course a week of days is meant.

So also in Num. xxviii. 26, "In the day of the first fruits, after your weeks are out" (שָׁבֻעֹתֵיכֶם, with the pronominal affix), meaning, "when ye have counted the seven weeks to the day when the first fruits are to be presented."

Again, in Deut. xvi. 9 the word occurs twice; once in the fuller plural form, and once in the contracted. "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." Weeks of days are of course meant here.

In the next verse, Deut. xvi. 10, the word again occurs, "Thou shalt keep the feast of weeks" (שָׁבֻעוֹת), to which the same observation applies.

In Deut. xvi. 16 we have the same word, "In the feast of the weeks" (הַשָּׁבֻעוֹת, with the definite article prefixed). Here also we are precluded from imagining any other meaning than weeks of days.

The same phrase and the same word occur in 2 Chron. viii. 13.

In Jer. v. 24, we read, "God giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks (שְׁבֻעֹת) of harvest." Here the word occurs in a form slightly different. The *kamets* under the שׁ is replaced by a *sheva*. This is the ordinary change produced by a word taking the construct or possessive case, or even the feminine termination; but as שָׁבֻעַ usually preserves the *kamets* (perhaps to distinguish it from the word of similar spelling signifying "an oath"), some have supposed that here it should be rendered, "the appointed oath," *i. e.*, "covenant of harvest." At all events, if weeks be mentioned, they are weeks of days.

In Ezek. xlv. 21, among the details for the observances of service in the future temple, we read, "In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days" (שָׁבֻעוֹת יָמִים). These words, as they stand, signify, not a "feast of seven days," but a "feast of weeks of

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days," as may be seen by comparing ver 26, where "the feast of the seven days" is in the Hebrew שִׁבְעַת הַיָּמִים; whereas, in Exod. xxxiv. 22, already quoted, the Hebrew for "feast of weeks" agrees with this place. Why the Passover should be called a feast of weeks of days is another question. We might have supposed that an error had crept into the punctuation of the word, were it not that the penultimate ו can have no place in the numeral, but determines it to be the plural of a feminine noun. Can it be possible that, in the mysterious arrangements of this future ritual, the Passover was to extend to seven weeks, that is, to the Pentecost, which is not mentioned at all? Perhaps this view may be favoured by observing, that in ver. 23 it is said, not *the* seven days of the feast, but "seven days of the feast;" that is, the first seven days. At all events, there is nothing in this passage to oppose the principle that the week was a week of years.

These are all the instances which occur of the plural of שָׁבוּעַ with the feminine form. There are some instances in which the masculine form presents itself, and it has been argued, that though the feminine form is restricted to a literal week, the masculine may be understood more largely of "a seven" of anything. We believe there is no trace of such a principle in the Hebrew language. The words signifying "a year" and "a day" do both of them take the double form of the plural, as well as the word for "week;" but there is not the slightest ground for imagining any difference of signification between the two forms. Nor will the cases in which the masculine form of שָׁבֻעַ occurs support an opposite conclusion.

First, in Lev. xii. 5, we have שְׁבֻעַיִם, the *dual* form, translated "two weeks." As this is not fairly the *masculine* plural, we cannot argue from it in favour of the literal meaning of that form.

The only other places that remain are in the book of Daniel, who invariably uses the masculine form. This can hardly be accidental, but belongs, probably, to the age in which he wrote.

In Dan. ix. 24, 25, שָׁבֻעִים occurs three times—"weeks seventy," "weeks seven," "weeks threescore and two." Had there been no other instances in which this form is used, there would have been some ground for the conclusion, that in the masculine the word has a less limited signification.

But it occurs again twice in Dan. x. 2, 3, שָׁבֻעִים יָמִים, "three weeks of days;" or, in the English version, "three full weeks." Here, then, are two instances in which the masculine plural is

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distinctly used by Daniel himself for literal weeks. It is, however, alleged, that in these two passages Daniel has added the word יָמִים, "of days," in order to limit the meaning, and that without it the signification would have been "sevens," whether of months or days. It is a Hebrew idiom to add "of days" to longer measures of time, nor will it be difficult to shew that this idiom is employed in cases in which this explanation given of its use by Daniel is wholly inadmissible.

Thus, for instance, in Ezek. xlv. 21, a passover is commanded to be a feast of *weeks of days*. Here we have "days" added to the feminine form where there could be no dubiety as to whether years or days were intended, and where the sense of the passage sufficiently limits it.

Thus, also, the phrase "month of days" occurs in the following passages, in which nothing could be further from the author's intention than to guard against the supposition that he intended months of *years*. Gen. xxix. 14, "Jacob abode with Laban a *month of days*." Num. xi. 20, 21, "Ye shall not eat one day, nor two days—but even a *month of days*." 2 Kings xv. 13, "Shallum reigned a *month of days* in Samaria."

The sacred writers even speak of "a year of days." 1 Sam. xxvii. 7, "The time that David dwelt in the country of the Philistines was a *year of days* and four months." Jer. xxviii. 3, "Within two *years of days* will I bring again into this place all the vessels of the Lord's house." Amos iv. 4, "Bring your sacrifices every morning, and your tithes after three *years of days*.

In all these cases it is plain that the phrase is used to denote completeness or exactness, just as we say "a year to a day;" and we are entitled, therefore, to suppose that Daniel used it to intimate what our translators have well expressed by "three *whole* weeks," and not at all with the view of guarding himself against being understood as intending "three weeks of *years*." It may still be said, however, that as the words "days" had been inserted, for whatever purpose, it was unnecessary to employ any word more definite than "sevens," leaving it to the context to secure the right application. This is a supposition, however, which has nothing whatever to rest upon, but a mere begging of the question. If שָׁבוּעַ means not "weeks" but "sevens," and if Daniel used literal language to express time in his prophecy, *then*, and then only, can this supposition be admitted in order to remove a difficulty.

We have now examined all the passages in which the word שָׁבוּעַ occurs, and the result is, that in every instance it signifies a week of days, except in the prophecy of Daniel—that it

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bears this signification when used in the singular number—that, except in the book of Daniel, the plural is always feminine, and always means a week of days—that Daniel uses the word only in the masculine plural, and that in the two places in which this form occurs in his writings not in the prophecy of the seventy weeks, its signification is a week of days,—the word days being in both cases added, although not with the purpose, as we venture to think, of determining the meaning to be literal.

Dr M'Caul is entirely mistaken in saying that "in ninety out of ninety-four cases in which the Old Testament uses the word *shabua* as we do *a week* in the sense of *seven* days, there are added the explanatory and additional words 'of days;' so that there remain only four examples in which the word *used by itself* has this meaning." The fact is, that the word *shabua* occurs nineteen times in Scripture, of which five are in the prophecy of the seventy weeks; that of the remaining fourteen instances there are only *three* in which the words "of days" are added, two of them in the book of Daniel, and one in the book of Ezekiel.

There are, however, one or two additional considerations which must be brought into view before we conclude.

The phrase "seven days" is of very common occurrence in Scripture: how can we account for the fact that the *numeral* seven is always employed in that phrase, and that when the work "week" is used, the word "days" is almost universally dropped, if the word which we render "week" really means "a seven," whether of weeks or years?

Again, the phrase "seven years" is of common occurrence, and always with the numeral seven. How is it that the phrase "a week of years" never occurs, if the word rendered "week" means a "seven" as much of weeks as of years?

It is said that the word שַׁבָּת is the proper word for a week, and that שָׁבוּעַ means only "a seven." This is a mistake. The word שַׁבָּת is derived from the verb "to rest," and means "the Sabbath." It is used secondarily for that space of time which was closed by the Sabbath; that is to say, for a week, as in Lev. xxiii. 15, "seven Sabbaths shall be complete." But so far from being restricted to a *day*, or a week of *days*, the seventh year is called a Sabbath, and the seven years which were closed by it are called also "a Sabbath," as in Lev. xxv. 4, 8, "In the seventh year shall be a Sabbath of rest unto the land." "Thou shalt number seven Sabbaths of years unto thee, seven times seven years." On the other hand, שָׁבוּעַ is never used for years, unless in the prophecy of Daniel. So

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that the fact is directly the reverse of the statement on which we are commenting.

Another attempt has been made to argue from analogy in favour of the wider meaning proposed to be given to שָׁבוּעַ. It is said that, from עֶשֶׂר, which signifies "ten," is derived עָשׂוֹר, signifying "a decad," and that therefore the similar word derived from the numeral seven ought to signify "a seven." But this argument breaks down, for עָשׂוֹר does not signify a decad, but simply "ten." It occurs sixteen times in Scripture. In twelve of these places it occurs in the phrase "on the tenth day of the month." In three more it is joined with נֶבֶל, the meaning being, according to Hengstenberg, "a lute of ten;" in the English version "an instrument of ten strings." The only remaining passage is Gen. xxiv. 55—"Let the damsel abide with us days, or at the least ten" (יָמִים אוֹ עָשׂוֹר), commonly interpreted "a year, or at least ten months." In none of these places is there the slightest support given to the idea of the meaning of the word being "a decad."

Lastly, an appeal is made to the Misnic writers, who are said to use the word rendered week very frequently to signify the interval between one Sabbatical year and another. We are not competent to follow our opponents into this court, being satisfied, in the meantime, with having settled the question so far as scriptural usage is concerned. One observation, however, we presume to offer. Supposing that שָׁבוּעַ means a week of days, in fact, that its usage answers exactly to our word "week," nothing could be more natural than that, in speaking of spaces of seven years, the word should be drawn aside so far from its natural meaning as to be used to signify those intervals between one Sabbatical year and another. We have found that the word "Sabbath" is used with this latitude in Scripture, although the word "week" never is. But though this mode of expression might be familiar to the writers of the Misna, it will scarcely be contended that the word "week" lost thereby its proper signification. We might say with perfect perspicuity, "Count seven years and then seven years again, and when these two weeks have elapsed, then count three years more." Such language might become quite common, and yet the word "week," when used alone, would not the less signify a week of *days*. It is true that this familiar usage of the less proper meaning of the word might suggest to us another mode of computation in a case where we could not bring out a satisfactory result by reckoning in days, and yet a week would

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not be less a week. Exactly such do we conceive to have been the position of those to whom the prophecy of Daniel was delivered. They were in possession of a key which might give them the true meaning of it. The time was given in *weeks*, but they were already familiar with a mode of dividing time, which might suggest to them to reckon a day for a year. To expunge this year-day principle from the prophecy, it is not enough to prove that years were divided into sevens, or even (could this be done) to shew that these periods were sometimes called weeks; it would be necessary to shew that שָׁבוּעַ does not signify "a week" at all, but only "a seven;" a conclusion to which we have shewn that it is impossible to arrive.

Art. VII.—CHRONOLOGY OF SCRIPTURE—RAWLINSON'S DISCOVERIES.

In our last Number, we gave some reasons for believing that the eclipse of Thales took place at a date considerably later than that which is usually assigned to it, namely B.C. 610; and since that article was written, some discoveries have been announced by Major Rawlinson, which strongly tend in the same direction. Of these we now propose to give some account, from his letter published in the *Athenæum* for the 18th of March last.

They refer to the line of monarchs who ruled in Babylon after the fall of Nineveh, and with whose names we are familiar in the sacred history of the capture of Jerusalem and of the captivity of Israel. Of the first of them, Nabopollassar, a few unimportant tables have been found at Warka, but the records of his son Nebuchadnezzar are more extensive. "Materials exist," says Major Rawlinson, "in the museums of England, France, and Germany, for compiling a full account of the domestic history of this monarch; though, unfortunately, up to the present time, no record has been discovered of his foreign wars." One record only has been found of the reign of Evil-merodach, his son and successor, nor is this to be wondered at, as he ruled for only two years. Many bricks have lately been found at Babylon, by the French Commission, bearing the name and titles of Neriglissar, or Nergalsharezer, who succeeded his brother-in-law, Evil-merodach. This name occurs among the princes of Nebuchadnezzer in Jer. xxxix. 3, and is

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followed by what seems to be his title, *Rab-mag.* It is not a little remarkable that the same title is associated with this name in the inscriptions. Laborosoarchod, his son, who reigned only eight months, is equally unknown, both to the scriptural history and to the monuments. After him, profane history makes mention of Nabonadius as the last king of Babylon; while, in the Book of Daniel, we find Belshazzar occupying the same position. Various have been the attempts to reconcile this discrepancy by identifying Belshazzar with one or other of the monarchs who figure in profane history, but no king mentioned by Berosus, Megasthenes, or Alexander Polyhistor corresponds with him. These difficulties, however, are all removed by the discoveries which have now been made in Babylon. The walls of that city on the river-face were completely exposed during a recent fall of the river, and were found to be entirely composed of bricks, stamped with the name and titles of Nabonidus. Moreover, upon two clay cylinders, disinterred from the ruins of Umqueer, on the Euphrates, is found a memorial of the works executed by Nabonidus in Southern Chaldea. The most important fact which they disclose is that, the eldest son of Nabonidus was named Bel-shar-ezer, and that he was admitted by his father to a share in the government. Thus it appears that Belshazzar, for we cannot doubt that the two names are the same, reigned during the lifetime of Nabonidus; and this discovery, of which not a trace previously existed, enables us at once to reconcile profane with sacred history.

The former tells us that Nabonidus reigned seventeen years, and tables discovered at Borsippa and Warka bear date so late as his sixteenth year. Berosus informs us that he finished the walls about the *river* of Babylon,* and the bricks in these walls are found stamped with his name. The same author relates that Nabonidus met Cyrus in the field as he marched against Babylon, was defeated by him, and took refuge in Borsippa: and that Cyrus, after laying siege to Babylon, attacked that city, received the submission of Nabonidus, and banished him to Caramania. On the other hand, Daniel tells us that Belshazzar was slain in the very night after he had seen the writing on the wall, declaring that his kingdom should be divided and given to the Medes and the Persians. Both accounts are reconciled if we understand that Nabonidus left his son Belshazzar reigning in Babylon when he went forth at the head of his forces. A friend has pointed out to us another

* Josephus Contr. Apion Lib. I.

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remarkable coincidence. Daniel, upon interpreting the hand-writing on the wall, was made *third* ruler in the kingdom. Why not *second,* as Joseph was in similar circumstances? The answer is plain. Nabonidus was king, Belshazzar was viceroy, and Daniel was next to the royal house.

But this is not all. Some interesting results may be brought out by a comparison of these records of Babylon with the inscription at Behistun, formerly deciphered by Major Rawlinson. That inscription contains a record of the achievements of Darius, the son of Hystaspes. It commences by relating, that the predecessor of Darius was Cambyses (Kabujiya) the son of Cyrus: that he slew his brother Bartius: that a magian named Gomates pretended to be that Bartius, and was put to death by Darius. Immediately after this, as it would appear from the inscription, there arose a Babylonian named Natitabirus, and pretended to be Nabokhodrossor, the son of Nabonidus. Darius marched against him, defeated him under the walls of Babylon, took Babylon, and put the impostor to death. Some time after, while Darius was absent in Persia and Media, another pretended representative of the same son of Nabonidus arose in Babylon, and, like the former, was defeated and put to death. The Nabonidus whose son was thus personated must unquestionably have been the same Nabonidus who was the father of Belshazzar and the last king of Babylon. There was never any other king of the name; nor, after the Babylonian dynasty was overthrown, could there be any monarch whose son it could be the interest of an impostor to personate. The account agrees, also, with the statement of the book of Daniel that Belshazzar was slain; for, had he survived, *his* name, of course, and not that of his brother, would have been adopted by the pretender.

But if, at the beginning of the reign of Darius Hystaspes, a pretender appears, claiming to be the son of Nabonidus, then, of course, the fall of Nabonidus must have taken place not very long before; and we are irresistibly led to the conclusion that the Darius who, according to the book of Daniel, took the kingdom after the death of Belshazzar, was this very Darius Hystaspes, and no other. There are, indeed, in the text of Daniel, taken by itself, strong reasons for coming to this conclusion. We read there of Darius that he set over the kingdom a hundred and twenty princes, by which we must understand that the kingdom was divided into the same number of provinces, as we read of Ahasuerus in Esther that he ruled over a hundred and twenty-seven provinces. A monarch who ruled over a kingdom so vast could hardly have been any

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puppet-king, such as Cyaxares, with whom, for the convenience of historians, he is generally identified. Besides, Darius Hystaspes, according to profane history, was the first to introduce a regular system of taxation into Persia, while the Darius of the book of Daniel is represented as making the prophet superintendent over such a system.

But Darius is represented in the book of Daniel as being about sixty-two years old when, in the words of the prophet, he took the kingdom. His victory over the impostor who took the name of the son of Nabonidus occurred, according to the inscriptions, in the very beginning of his reign; and as all accounts agree in giving to Darius a reign of about thirty-six years, we cannot suppose that the taking of the kingdom, alluded to by Daniel, was coincident with that event. There is, indeed, another capture of Babylon, after a revolt, the circumstances of which are related by Herodotus, and which, we are inclined to think, may also be found recorded in the inscriptions of Behistun. The details, indeed, given by Herodotus do not agree with those engraved upon the rock, and translated by Major Rawlinson. But the narrative of the historian is in itself extremely improbable, and we may well believe, therefore, that he was misled in the information he had received. On the other hand, there are two considerations which seem strongly to argue in favour of the identity of the two events so differently narrated. The first is, that in both cases this capture of Babylon appears to have occurred at about the same period. We can gather from Herodotus that it was in the fifth or the sixth year of his reign that this expedition was undertaken. And the study of the inscriptions leads us to the same conclusion with regard to the capture of Babylon mentioned there. In the second place, Herodotus tells us that the expedition against the Scythians immediately followed that against Babylon. This Babylonian campaign is the last of the enterprises of Darius recorded on the rock at Behistun, the carving of which must have commenced immediately after its conclusion. But it would appear that, while the work was in progress, the Scythian campaign had been brought to a satisfactory conclusion, for there is a supplemental column of writing—unfortunately much disfigured—containing the account of the quelling of two revolts,—one in Susiana, the other in Scythia. By smoothing an additional piece of rock, room has been got for carving the figure of the Scythian rebel, who, accordingly, appears in the rear of the other captives; but space could not be obtained in the same way for carving the effigy of the Susian, who is consequently

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omitted. Unfortunately, the record carries us no further; or, probably, all our chronological difficulties might have been resolved. Let us hope that some future discovery will supply what is still required.

In the meantime, let us endeavour to form a probable estimate of the results from the facts now related. As neither the first nor the second capture of Babylon brings us so far down in the reign of Darius as to permit us to suppose that he could then be sixty-two years old, while both of them must have occurred after the death of Nabonidus and Belshazzar, we are forced to suppose that the "taking of the kingdom" by Darius must have been a subsequent event. Probably, after finishing his campaigns, he then took up his residence at Babylon, in order to arrange the internal economy of his empire. If Ctesias be correct in stating that the age of Darius at his death was seventy years, we should have a fixed point from which to commence our calculation; for the death of Darius occurred, according to the canon of Ptolemy (and all recent discoveries tend to confirm our faith in its correctness), in the year B.C. 486, so that he must have been sixty-two years of age about the year B.C. 494. If, then, we add to this date the sum of the reigns of Nebuchadnezzar, Evil-merodach, Neriglissar, and Nabonadius, we shall have 494 + 45 + 2 + 4 + 17 = 562, to which falls to be added the uncertain period between the death of Nabonadius and the taking of the kingdom by Darius. Put this interval at twenty-eight years, (it could not well be more,) and we have 562 + 28 = 590 for the year before Christ, when Nebuchadnezzar began to reign. The year usually adopted is 606, and as, on our hypothesis, 590 is the extreme limit in that direction, it follows that the commonly received date is at least sixteen years too early. In our former paper it was shewn that the eclipse of 610 could not be the eclipse of Thales, and that, while the eclipse of 585 answered better to the necessary conditions, it was matter of doubt whether the real eclipse was not another different from either of these. Could this point be determined,—and it is not very creditable to modern astronomy that it has not been determined long ago,—we should have another firm point on which to construct the chronology of the period.

It is only right to remark that, whatever may be the probability of the hypothesis suggested above, we find it impossible at present to connect it satisfactorily with the subsequent events of the captivity. In this particular, however, it is not worse than all the hypotheses which have preceded it, for no satisfactory elucidation of this portion of history has yet been devised.

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One fact at least may be considered as established with certainty, namely, that the Chaldean empire lasted for sixty-three years from the beginning of Nebuchadnezzar's reign, and terminated finally with the death of Nabonidus and of his son Belshazzar.

The question, "Who was Nabonadius?" has always been a very perplexed one. Some have maintained that he was a private individual set upon the throne of Babylon; others, that he was of the family of Nebuchadnezzar; and others, that he was the same individual who is called in Scripture Darius the Mede. We are now in a position to clear this matter up. Daniel calls Belshazzar the son of Nebuchadnezzar, by which, according to the Hebrew idiom, he may mean that he was his grandson. According to the cuneiform inscriptions, Belshazzar was the son of Nabonidus. We conclude, therefore, that Nabonidus must have been the son of Nebuchadnezzar. This monarch must, then, have had two sons, Evil-merodach, who succeeded him, and Nabonidus. He had also a daughter married to Neriglissar, who assassinated Evil-merodach and succeeded him. Laborosoarchod, who succeeded Neriglissar and reigned a few months, was his son, and consequently the grandson of Nebuchadnezzar. He was put to death by his friends (*ὑπο των φιλων*) on account of the pravity of his dispositions; and when Berosus, as quoted by Josephus, says that the conspirators chose Nabonad *τινι των ἐκ Βαβυλωνος, ὀντι ἐκ της αὐτης ἐπισυστασεως*, we understand him to mean that Nabonadius was a Babylonian of the same family as Laborosoarchod, that is, of the royal family, and indeed, as we learn from Scripture, son of Nebuchadnezzar. This enables us to give a more definite meaning to Jer. xxvii. 7, where the prophet says, "All nations shall serve Nebuchadnezzar, and his son and his son's son, until the very time of his land come." But for the last clause the prophecy might have been held to be in some measure fulfilled in Laborosoarchod, who was at least daughter's son to Nebuchadnezzar; but when it is added, "until the very time of his land come," we are compelled to apply the prediction to Belshazzar, with whose death the Chaldean dynasty came to an end. And Belshazzar was in fact the grandson of Nebuchadnezzar. It is also interesting to observe how these discoveries clear up the statement of Herodotus, who says that there were two kings of Babylon of the name of Labynetus, father and son, between whose reigns he interposes that of Nitocris, whom he makes the mother of the second. The first Labynetus was evidently Nebuchadnezzar, for he lived at the time of the eclipse of Thales. The latter was as evidently Nabonidus, for

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he was the last king of Babylon. The two names Nabonid and Labynet are plainly the same, and the relationship is exactly what Herodotus states. Nitocris we conceive to have been the wife of Neriglissar, and therefore the daughter and not the wife of Nebuchadnezzar; unless, indeed, we suppose, what is quite possible, that the wife of Nebuchadnezzar survived him and possessed the real authority in the empire during the short reigns which succeeded.

Art. VIII.—GENESIS IV.

Ver. 17.—"And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch."

Cain had probably been married before his crime, yet had no family. His wife goes forth with him from Eden, and in the land of his banishment brings forth a son, who gets the name of Enoch; the same in *name* as the holy son of Seth in an after age, but in *character* unlike. Cain was himself born within the primeval region where Adam dwelt; but his children are not to be born there. Their native region is to be that of the banished wanderer, as if God, even in this thing, would draw the separating line between the seed of the woman and the seed of the serpent.

In his new country he had set himself to build a city, and as his son was born while he was engaged in building it, he calls it by the name of his son. He does not call it by his own name. He deems it better that that should be hid, not published,—forgotten, not perpetuated. But he seeks to connect the city with a family name, though not with his own. How like the ungodly spoken of by David, "they call their lands by their own names." (Ps. xlix. 11.)* He is now settling down in worldliness, and trying to forget God, amid stir, and movement, and pleasure. He is ambitious of being remembered in the earth. He is desirous to be not merely the founder of a family, but the builder of a city. He seeks thus to soothe his guilty conscience, to drown remorse, to bury out of sight and out of memory the dreadful past. He is the true picture of a sinner trying to flee from himself and to escape from God.

* The whole of this Psalm is appropriate. It looks like a sketch of Cain and his children. It shews us the "seed of the serpent" in their aspect of utter worldliness. See also Job xxi. 7-21.

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But it cannot be! The void within still remains unfilled! Conscience still stings. The past, like a black spectre, frowns or moans behind him, and the future flings its cold shadow over him, pointing onwards to the endless sorrow. What can the sinner do? Return to God is his only "chance," as men speak; or, as the gospel tells him, his certain and joyful hope.

Ver. 18.—"**And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.**"

Thus son after son is born. The world runs on. Its families multiply: and name is added to name. Abel is forgotten, and the voice of his blood is silenced,—at least it ceases to disturb these generations of the prosperous sons of Cain. Enoch loses sight of his holy uncle's murder in the triumph of having a city called by his name. Cain's sin passes out of mind. God's curse upon the murderer is made light of. To lay aside the stranger's tent, and build the city for ages, as if they would dwell here for ever, is now the aim of these Cainites. The "world" is now rapidly developing itself as "the world." There is "eating and drinking, marrying and giving in marriage;" and the chorus of after-ages begins to be adopted, "To-morrow shall be as this day, and much more abundant."

Ver. 19.—"**And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.**"

Here begins the brief story of Lamech the Polygamist,—a story of lust, bloodshed, and defiant hardihood. He is the first to violate God's primeval law of marriage; and the violation of this soon leads to other sins. In Cain we have seen the man of *violence.* In Lamech we see the man of *lust.* From these two fountain-heads of evil, what wickedness has flowed out upon earth! And, as in the last days we find men returning to "the way of Cain," so do we find them returning to the way of Lamech,—"walking after the flesh, in the lust of uncleanness, and despising government, presumptuous, self-witted." (2 Pet. ii. 10.) All the old world's sins repeated and intensified in the last generation, just before the arrival of Him of whom Enoch prophesied. (Jude 14.)

Ver. 20, 21, 22.—"**And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructer of every artificer in brass and iron: and the sister of Tubalcain was Naamah.**"

Still the world goes on. God allows men to take their course. Forgetting Him in whom they live, they proceed onwards, each one in his own way and in the gratification of

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his own tastes. All kinds of professions, and occupations, and arts are introduced. The natural man is fertile in all things pertaining to this present evil world; and Satan, the god of this world, sharpens and quickens his ingenuity and skill.

1. *Pastoral pursuits* make progress. Jabal was the father of such as dwell in tents, and have cattle (ver. 20). Jabal takes the lead as the great shepherd of his day,—gentler, perhaps, and more peaceful in his nature,—more like Abel in his dispositions. The Spirit of God does not here cast censure on such employments, as if there were sin in them. He simply points out these children of Cain as sitting down contented with earth, and engrossed with its pursuits. It is the spirit of earnest and absorbing worldliness which is meant to be exhibited; the spirit that pursues lawful employments to such an extreme of engrossment, that by excess they become unlawful. These children of Cain seem to have shrunk from *tillage*. They would have had to till a cursed soil,—a soil cursed for their father's sin (ver. 12). They would have had to labour on with their father's guilt overhanging them,—their sweating brow, and weary limbs, and baffled schemes, reminding them that they were labouring on under a double curse—the curse of Cain added to the curse of Adam,—that they were tilling ground which Cain had sterilized with a brother's blood—blood which was still crying from every clod and furrow. Hence they seem to have given up their father's original occupation, and become keepers of cattle, not tillers of the ground. The soil was too full of terror, as well as of toil, for them to attempt its tillage. How a man's sin finds him out! How it traces him out wherever he sets his foot! How it haunts his days and nights, standing in his way like the angel before Balaam, to turn him out of his road, and to compel him to seek other paths, and other occupations, where he may not be so perseveringly pursued by that dark shadow, or rather that living spectre!

2. *The Fine Arts*. Jabal had a brother by name Jubal, who betakes himself to the harp and the organ.* Yes,—music,—the world must soothe its sorrows, or drown its cares with music! The world must cheat its hours away with music! The world must set its lusts to music! The harp and the organ,—these must be employed to lull the conscience asleep, to minister to pleasure, to drown the sorrows of earth,

* Without entering upon the inquiry what was the כִּנּוֹר *Kinnor* and what was the עוּגָב *Ugab*, we may say that the former seems to comprehend all *stringed* instruments, the latter all *wind* instruments.

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to cheat the soul out of its eternal birthright! Thus Job describes these families of Cain:—"Their children dance, they take the timbrel and harp, and rejoice at the sound of the organ" (Job xxi. 12). Yet, sweet sounds are not unholy. There is no sin in the richest strains of music. And God, by bringing into his own temple all the varied instruments of melody, and employing them in his praises, shewed this. But these Cainites make music of the Syren kind. God is not in all their melodies. It is to shut him out that they devise the harp and the organ. Yet these inventions He makes use of for himself afterwards; employing these men as the hewers of wood and the drawers of water for his temple. They devise and fashion the instruments for their own pleasure and mirth; and God takes them out of their hands, and putting them into the hands of his servants, brings out of them divine music, for the service of his temple, and for the praise of his glory. When we are told, "Thus all Israel brought up the ark of the covenant of the Lord with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps" (1 Chron. xv. 28), we are carried back to Jubal, and made to see how God can turn to his own ends the wisdom of this world, the natural skill and science which the men of earth pursue for the gratification of their own carnal desires.

3. *The Mechanical Arts.* Zillah bare Tubal-cain to Lamech; and this Tubal-cain was an instructor of every artificer in brass and iron. The arts flourish under Cain's posterity. They can prosper without God, and among those in whose hearts his fear is not. God suffers them to go on forgetting himself, and occupying themselves with these engrossing employments. He permits them to put forth their skill and genius to the uttermost, fashioning for themselves all manner of curious or useful instruments for ornament, for tillage, for war—for all those various ends for which brass and iron are moulded by the artificers of ancient or of modern times. He does not interfere; and this not only because he is long-suffering, but because one of his great purposes is, that man shall have full scope to develope himself, mentally, morally, and physically. Man has torn himself off from God; and God will let it be seen how the branch can unfold its leaves and fruit, or rather what kind of leaves and fruit it can put forth when thus severed from himself. God will let the word roll on in its own way, that it may be seen what a world it is. He will let sin come out in all its various manifestations, that its true character may be exhibited as well as the true char-

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acter of that fountain-head where it had now concentrated itself—a human heart. There is no sin in working in brass and iron, or in attaining to the highest skill in so doing; but there is sin in the worldliness, the selfishness, the forgetfulness of God, from which, in these Cainites, it springs, and which it multiplies a thousand-fold.

Men are trying so to fit up and adorn the world, that they shall be able to do without God in it at all. The experiment is making, whether they may not be quite as comfortable and as safe in a world where God is not, as in a world where he is all in all. They till the soil; they clothe it with fair verdure in hill and dale; they cover it with the living creatures which God has made for it, and the cattle upon a thousand hills exhibit the life and the plenty with which they have made it to abound; they dig into its very bowels for the iron and the brass, out of which to constitute instruments to fill its air with melody, or implements with which to cultivate its varied growth, or weapons with which to defend themselves against evil, or ornaments with which to beautify their dwelling; they call in the aid, too, of woman's attractions; for Naamah, Zillah's daughter, and Tubal-cain's sister, seems mentioned for the very purpose of suggesting this;* all that skill, and art, and ornament, and brilliancy, and harmony, and female grace, can do to make earth a paradise, is attempted. Poor man! what efforts he has made to undo the curse with which his own sin had smitten creation! what pains he has taken to render this world habitable and pleasant—to make himself and his children independent of God for happiness, or health, or safety, or blessing! But in vain; it will not do. The fashion of this world passeth away; its beauty fades, and its loveliest forms are but sunset-rainbows, brightening those vapours, that in an hour will vanish or grow dark.

What is earth without the God that made it, or the Christ by whom it is yet to be made new? What are the arts and sciences—music, painting, statuary? What are the wisdom, skill, energy, power, genius, of the race, developed to the full? What are the mind's resources, the heart's fulness, the body's pliant power, man's strength or woman's beauty, youth's fervour or age's grey-haired wisdom? What are all these in a world from which its Creator has been banished—a world whose wisdom is not the knowledge of Christ, and whose sunshine is not the love of God?

* *Naamah* seems to be the heathen *Venus;* as *Tubal-Cain* is *Vulcan.*

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm LXXXVIII.

It has been said of some of our poets, that they evidently associated more feeling with particular phrases than those phrases conveyed to any one else, and that they who knew the men saw far more meaning in their language than strangers could. In reference to the same fact, it has been said, "Who would part with a ring of a dead friend's hair? and yet a jeweller will give for it only the value of the gold." Such is the case with many compositions of our deep-feeling poets. "There is the hair of the dead friend in the gold." Their verses are not to be weighed in the scale, and judged of by their mere style and expression. To read them right, we should be able to call up the person himself who wrote, and make the verse glow with his impassioned feeling.

If this can be said of mere human compositions, how much more of such a Psalm as this before us? The language is strangely and awfully saddening; and yet, evidently he who speaks is far more deeply sad than his words express, and filled with submissive calmness, while he bends his soul under the storm. *Heman*, the grandchild of Samuel, was the instrument of delivering it to the Church, perhaps on some occasion when very singularly tried, nigh overwhelmed—but still, his case was but the shadow of one who sank

—— "Beneath a rougher sea,
And whelmed in deeper gulfs than he."

Heman selected the most suitable instrument, no doubt, for a piece so profoundly melancholy; and this may be meant by "*Mahalath*," if derived from the root that signifies "to sing" (see Gesenius). Hengstenberg translates it as the noun that means "*sickness*, or distress," as in the title of Psalm xiv. If, however, we agree with most interpreters in supposing it an instrument of music, let us notice that this same instrument was to be used in singing Psalm xiv., where the world's disease and sore sickness is sung of in strains so sad. That same instrument is to be used in singing the sorrows of Him who bore the world's sickness. And then, "*Leannoth*" means, "in *reference to affliction*," such *affliction* as is described by that very term in ver. 7 and ver. 9. Some, however, join the term "*Leannoth*" to "*Mahalath*," as if it had formed one compound name for the instrument used by Heman. But even if this be so, the etymology would still point to

something melancholy, something of affliction, in the occasions on which it was to be used.

The contents of this Psalm may be thus briefly stated—

1. *The plaintive wailing* of the suffering one, vers. 1, 2. It strongly resembles Ps. xxii. 1, 2.

2. *His soul exceeding sorrowful, even unto death*, vers. 3, 4, 5. The word "*free*," in our version, is חָפְשִׁי, properly denoting separation from others, and here rendered by Junius and Tremellius, "set aside from all intercourse and communication with men, having nothing in common with them, like those who are afflicted with leprosy, and are sent away to separate dwellings." They quote 2 Chron. xxvi. 21.

3. *His feelings of hell*, vers. 6, 7. For he feels God's prison, and the gloom of God's darkest wrath.

4. *His feelings of shame and helplessness*, ver. 8. "His own receive him not."

5. *The effects of soul-agony upon his body*, ver. 9.

6. *His submission to the Lord*, ver. 9. It is the very tone of Gethsemane, "Nevertheless *not my will!*"

7. *The sustaining hope of resurrection*, vers. 10, 11, 12. The "*land of forgetfulness*," and "*the dark*," express the unseen world, which, to those on this side of the vail, is so unknown, and where those who enter it are to us as if they had for ever been forgotten by those they left behind. God's wonders shall be made known there. There shall be victory gained over death and the grave: God's "*loving-kindness*" to man, and his "*faithfulness*," pledge him to do this new thing in the universe. Messiah must return from the abodes of the invisible state; and in due time Heman, as well as all other members of the Messiah's body, must return also. Yes, God's *wonders* shall be known at the grave's mouth. God's *righteousness*, in giving what satisfied justice demands in behalf of Him who satisfied, and in behalf of his members, shall be manifested gloriously. O morning of surpassing bliss! hasten on! Messiah has risen, when shall all that are His arise? Till that day dawn, they must take up their Head's plaintive expostulations, and remind their God in Heman's strains of what he has yet to accomplish.

"*Wilt thou shew wonders to the dead*," &c.

8. *His perseverance in vehement prayer*, vers. 13, 14.

9. *His long-continued and manifold woes*, vers. 15, 16, 17.

10. *His loneliness of soul*, ver. 18. Hengstenberg renders the last clause of this verse more literally—"The dark kingdom of the dead is instead of all my companions." What unutterable gloom! completed by this last dark shade—all sympathy from every quarter totally withdrawn! Forlorn indeed! Sinking from gloom to gloom, from one deep to another, and every billow sweeping over him, and wrath, like a tremendous mountain, leaning or resting its weight on the crushed worm! Not even Psalm xxii. is more awfully solemnizing, there being in this deeply melancholy psalm only one cheering glimpse through the intense gloom, namely, that of resurrection hoped for, but still at a

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distance. At such a price was salvation purchased by Him who is the resurrection and the life, himself wrestling for life and resurrection in our name—and that price so paid is the reason why to us salvation is free. And so we hear in solemn joy the harp of Judah struck by Heman, to overawe our souls not with his own sorrows,* but with

The sorrowful days and nights of the Man of Sorrows.

Psalm LXXXIX.

The title assigns this Psalm to "*Ethan the Ezrahite*," as the last was by "*Heman the Ezrahite.*" These were probably called "*Ezrahites*," *i.e.* sons of Zerah, as a name of honour, because of their powers of music. For, in 1 Chron. ii. 6, we find the grandchildren of Judah bear these names, and in 1 Kings iv. 31, spoken of as renowned for skill in song, being "*sons of Mahol, i.e.* sons of the choir." Hence, in after times, Levitical singers who were conspicuous in this department, were called "*Ezrahites*," *q.d.* Handels or Mozarts.

The subject here is followed out in progressive development. He is to sing, ver. 1, of the Lord's mercies and faithfulness; in other words, of "the sure mercies of David," spoken of by Isaiah lv. 4. He seems to be revolving in his thoughts the Lord's words to David, 2 Sam. vii. 14. Impressed with that solemn covenant, he sings, ver. 2—

"*I have said, Mercy shall be built up for ever!*"

Not as the tower of Babel, to be left unfinished, and then destroyed, but built up heaven-ward, a grateful sight to God and man—

"*The heavens! thy faithfulness thou wilt establish therein!*"

The Lord himself replies to this expression of faith, in vers. 3, 4, clearly referring to his word pledged to David in 2 Sam. vii. When his voice has uttered its sealing testimony, there is a pause—"*Selah!*" The Lord has spoken! And then silence is broken by rapturous praise, ver. 5—

"*The heavens shall praise thy wonderful doing;*
Thy faithfulness, also, in the congregation of the saints."

Unfallen angels, and the great congregation of redeemed men, shall yet unite in praise to the God whose mercies have been promised to David. Messiah's Second Coming will be the special season for that praise, when his gathered elect, "*the congregation of the saints*," survey the foundation of their blessedness, and review the way by which he led them on. Every time an assembly of saints now, in this time of ingathering,

* "Thy suffering Lord, believer, see,
And praise the heart that bled for thee.
The horrors of his hell-touched soul
From wounds of death have made thee whole."
Barclay.

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unites in so celebrating the Lord, we have a type of that coming day; especially when they so unite on the *Sabbath* of rest, itself a type. And the strains that follow are a specimen to us of what may be the topics of the Song of the Lamb.

Here are his praises. From ver. 6 to ver. 18, Ethan sings of the Lord's incomparable glory and greatness, felt by saints, as well as by angels, the sons of the mighty. He is "God of Hosts," irresistible in might, and yet never once unloosening the girdle of *faithfulness* to his covenant. "*Faithfulness round about thee!*" (ver. 8). It is God in Christ whom Ethan praises; it is He who at his coming again bears the name, "*Faithful and true*" (Rev. xix. 11), and who has "faithfulness as the girdle of his reins" (Isa. xi. 5). He is the ruler of the stormy sea and of proud Egypt; the Creator of the glorious heavens, and of the earth with its fulness; the founder of Israel's land, who appointed Tabor and Hermon to stand in the midst of that land as witnesses of the Lord's doings. This is Jehovah; and he is at once righteous and loving—

> "*Righteousness and judgment are the platform on which thy throne stands,*
> *Mercy and truth stand before thy presence*" (ver. 14).

Happy they who know Him! who have heard and joined in the "*joyful sound*," *i.e.* the shout of joy raised by Israel to this king (Num xxiii. 21), when they worship him at their solemn feasts (Lev. xxv. 9). Happy people! They walk in his light! They anticipate the day when the shout of joy shall be raised at his coming, and when they shall have no other light to walk in than what beams from God and the Lamb. So they go on from day to day—

> "*For our shield, it belongs to the Lord* (ל);
> *And our king, he belongs to the Holy One of Israel*" (ver. 18).

A fuller and plainer declaration, however, is given at ver. 19 and onwards, of the source of all this rejoicing. Israel's shield and king was the type of another whom Jehovah gives to Israel and to earth—

> "*Thou spakest in vision to thy holy ones,*" *i.e.* thy people (ver. 18).

Thou revealedst to thy saints, by Nathan and others, thy purpose to send Messiah in David's line; and from 19 to 28, this is sung of in lofty strains. He has made Him the depository of help; and he tells how he will uphold him, honour him, extend his kingdom, exalt his name to the highest. Nay (29–34), he shall not be disappointed of his glory and promised bliss even by his children's unfaithfulness; for even they (35–37), when unfaithful, must be brought back to Him, that he may want no joy.

A "*Selah*"-pause follows. O that this scene were realised! O that all were come!

But, alas, as yet these things are not arrived. We must hang on his *faithfulness*. For at present (ver. 38–45), desolation and ominous

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disaster abound. Another "*Selah*"-pause follows; the worshipper may be asking what he shall do; and soon the Lord's remembered *faithfulness* draws forth prayer from his lips, the cry (ver. 46)—

"How long, Lord"——

accompanied by the plea that days are passing away, and that the millions of earth are ever disappearing from the scene, none able to resist the stroke—

"What mighty man liveth and seeth not death?
Shall he deliver his soul from the hand of the grave?
Selah!" (ver. 48).

It may be that this verse (with its מִי גֶבֶר) points to the longed-for Messiah, as if saying—

"Where is he that shall live and not die?
That shall deliver his soul from the hand of the grave?
Selah!"

Another burst of impassioned desire follows this pensive pause, vers. 49–51,—an appeal to the Lord's love in former days, enforced by the consideration that his name is reproached in his servants, and by a touching reference to Moses, in Num. xi. 12, and the gracious answer he got when bidden "*carry in his bosom*" that stiff-necked people—

"I bear the many nations in my bosom,
For thy foes, O Lord, have reproached,
They have reproached the footsteps of thy Messiah!"

They have been told of His coming, and yet he tarries: they scoff at this delay; they cast it up to me. "*The footsteps*" are explained by the Targum, and by Kinchi, to mean "the tardiness of his steps,"* but by others as equivalent to the whole movements or ways of Messiah. In either case the taunt of the scoffers, 2 Peter iii. 4, and Malachi ii. 17, is included—"Where is the promise of his coming? Where is the God of judgment?"

But faith holds out; nay, realises the happy issue, (ver. 52)—

"Blessed be the Lord for ever!
Amen, and amen!"

Let it come, let it come! (*γενοιτο, γενοιτο!* Sept.) or rather, testifying its assurance that all this shall come, not one thing failing; for the theme from beginning to end has been—

The faithful covenant with Messiah and his Seed.

* M. Anton. Flaminius says, that it is by some understood of scoffers who derided the Jews—"Quod ii Christum liberatorem expectarent, cujus vestigia et pedes venientes nunquam visuri essent."

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Psalm XC.

Part IV. of the Book of Psalms begins here. It is, however, unsuitable to separate the 90th from the 89th, inasmuch as the latter sets forth the steadfastness of God the Lord, while the former shews the need of that faithful covenant, because of man's sin and frailty. Perhaps the reference in the close of Ps. lxxxix. to the words of Moses, in Num. xi. 12, may have led to the position of this Psalm next to it. The title, "*The prayer of Moses the man of God*," is a title which we have no grounds for disputing, though some diminish the interest of this title by giving it a figurative turn, as if all that was meant was that the Psalm is a proper prayer for one who, like Moses, is a pilgrim in the world's wilderness. But far better to take it as it stands—a real prayer and psalm of Moses, perhaps written about the time of that awful event, Num. xi. 27, &c.

Moses, bemoaning the sentence gone forth on Israel, and already in prospect seeing the sands of the desert covering the whitening bones of the thousands that had followed him, sings of these three themes—

(*a*) From 2–10, *nothing found stable but Jehovah.* He is מָעוֹן, not a tent in the desert, but an eternal abode (ver. 1). Man fades, even if he were, like those before the flood, to live onward to a thousand years (ver. 4)—all this because of sin, sin which God's holy eye cannot overlook, for his countenance is spoken of (ver. 8) as מְאוֹר, a *luminary*. And then the shortened period of seventy years ever tells of the limit to man.

(*b*) In vers. 11, 12, he sings, *nothing able to stand before the wrath of the Lord*—

> "*Who knows the power of thine anger,*
> *And thy wrath, up to the measure of thy fear?*"

O to know it now, so as to be led thereby to *wisdom*—

> "*Cause us to know (it) numbering our days!*
> *That we may bring our heart to wisdom.*"

(*c*) But in vers. 13–17, he sings of *the days of* "*the restitution of all things*"—days when "*the Lord returns*," that is, "turns back from his wrath," and comforts his servants—days, when the dark night is past, and "*at morning*" (בַּבֹּקֶר, ver. 14) the Lord satiates his own, so that they are evermore rejoicing—days, like what Jesus speaks of, John xvi. 20–22, that make anguish no more remembered—days, when the Lord's work appears in power, and his glory is unveiled—days, when the "beauty (נֹעַם, see Ps. xxvii. 4,*) of the Lord," his well-pleased look, rests on all his people, and on earth at large. Of such days the times of David and Solomon were a type, and the times

* The Targum has here—"Let the sweetness of the garden of Eden be upon us."

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of Emmanuel on earth and his apostles were a specimen; but the fulness is still hoped for, to be brought us at the Lord's appearing—so that "the prayer of Moses the man of God," has for its burden,

Man's sin and frailty leading to the cry for better days.

Psalm XCI.

The Messiah, of whom former psalms have sung, and to whom every sweet singer of Israel had regard, is here prominently before us. In contrast to the utter failure of man in himself, here is Messiah's safety in his God. Besides (in the wonted manner of all these holy songs for the Church in all ages), Messiah's seed are included, who, though as reeds in themselves, are as the cedars of God in their Head.

The imagery is taken from Israel's history. Thus, ver. 1 speaks of "*the Almighty*," the "*Shaddai*" who spoke to Abraham, Gen. xvii. 1; ver. 5, the Passover night, and David's escape from the pestilence; and the same again, in another aspect, in vers. 6, 7, 8. Not to speak of the reference in ver. 2 to the tabernacle and its Holy of Holies, vers. 3, 4, allusion is made to Jehovah as the eagle (Deut. xxxiii. 12) who bore up Israel. Not less so vers. 11–13, where the scorpions of the desert, and the beasts of "the waste, howling wilderness" are in view, as well as the flints and the pit-falls of the desert, needing an angel-hand to do the service done by the angel of the covenant in the Cloudy Pillar. Even ver. 15 abounds in such references; the "*calling*" and "*trouble*" resemble Ps. lxxxi. 7, where Israel's distresses are the theme; the "*delivering*," too, and then the "*glorifying*" remind us of Israel made glorious in the eyes of the nations; while the "*length of days*" sends us back to such promises as Deut. xi. 21.

The Psalm, then, may be viewed as gathering round *Messiah and his seed* all the Lord's gracious and glorious interpositions in behalf of his own in other days; and all the Lord's promises. It is Christ who realises verse 1st to the full (as Satan seems to have known when he used this Psalm in the temptation, Luke iv. 10, 11)—

"*He who sits in the covert of the Most High*
Shall spend the night (*i.e.* darkest hours) *under the shade of the Almighty;*
Saying to Jehovah, 'He is my Refuge,' &c."

Christ's people, in their measure, may be thus described; for does not faith confidingly "*sit in the covert of the Most High*," going in by the rent vail? And in the measure they so do, in the same measure they claim and they enjoy the blessings afterwards set forth. On these we need not dwell—so plain, so clear, so well defined are they, while so great and manifold. All rest on ver. 1, the position of him that would claim them "*under the covert of the Most High.*" Hence, ver. 9 brings this prominently into view again—

"*Because thou, Lord, art my confidence!*"

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to which a voice from heaven seems to bear testimony—

"*Thou hast made the Most High thy habitation*" (Ps. xc. 1).

And that same voice utters the blessing onward to the end. It is the Lord's own voice, for ver. 14 has the words of Deut. vii. 7—

"*Because he has set his love on me,*
Therefore will I deliver him.
I will set him on high
Because he has known my name."

How like this clause to John xvii. 6–25, where the Incarnate Son describes his disciples by that same feature, "they have known thee." The "*length of days,*" in ver. 15, corresponds to Isa. liii. 10, "he shall prolong his days," but tells here of resurrection and eternal life to Messiah's seed as well as to himself.

One thing still let us notice—

"*I will shew him my salvation.*"

This salvation is the full redemption—all the glory purchased by the Saviour as well as all the grace. "*Salvation*" is here used as in Ps. l. 23, and in Rom. xiii. 11, and many other passages. It tells of the day that is yet to come, when all the unknown glory of the New Jerusalem and its King shall burst on our view.

Augustine speaks of this Psalm as, "Psalmus iste de quo dominum nostrum Jesus Christum tentator tentare ausus est." And we may now say of it, that it exhibits

More than all Israel's blessings resting on Messiah and his seed.

Psalm XCII.

Arrived at the *eternal Sabbath*, this "Song, or Psalm *for the Sabbath-day,*" shall be enjoyed in full. When the last words of Psalm xci. are accomplished, "*I will shew him my salvation,*" then shall this Psalm have its most fitting place, sung, as it shall be, in the stillness and calm of the eternal day, when works are over—works of creation, works of redemption, aye, and works of Providence, too—when Pharaohs are sunk in the deep, and when no sound but of psaltery and harp breaks upon Sabbatic quiet—sung, too, by the *Lord of the Sabbath*, not only at the beginning of his "glorious rest," but oftentimes, as the ages to come roll on—sung in memory of the past! Glorious, glorious anthem! taken up by every member of Christ, every harper present in that congregation of the saved, every sweet singer of the new song! The Chaldee paraphrast ascribes the original to "*the first man, Adam,*" forgetting that he could not refer to "ten-stringed instruments," nor to "Lebanon;" and Jewish writers generally refer it to *Moses*, in whose lips certainly the reference to the "palm-tree," such as those seen at Elim, and to the "cedar on Lebanon," that goodly mountain he longed to see, would be quite appropriate. But it is handed down,

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without a name, for the Church in all time, whatever may have been the circumstances in which it was first given.

It is tuned, we noticed, to the strains of the eternal Sabbath.* But still, it is no less suitable for *every Sabbath* now, inasmuch as every Sabbath speaks in type of the "rest remaining for the people of God." A redeemed soul will sing gladly as he awakes on the Lord's day—our day of rest, on which Jesus finished his work of resurrection, and which He seems to have set apart as his by the term, "Lord's-day," —feeling, "It is good to give thanks," &c. The dawn of day, after dark night, the dawn of day without toil before him, cannot but seem a sweet type or emblem to his soul of the Lord's "*loving-kindness*" appearing in his salvation after a night of sin; while the bright day that follows, with its hours of enjoyment and peace, presents as true an emblem and specimen of the everlasting "*faithfulness*" that upholds his lot. And hence, at morning, perhaps over the morning lamb on the altar, "he shews forth God's loving-kindness," and at evenings, (Heb. בַּלֵּילוֹת), over the evening lamb, praises the Lord for realising all his expectations, proving himself a "faithful" God. He uses every instrument of praise that tabernacle or temple could furnish, aye, adding one to the other instruments, namely, "הִגָּיוֹן," solemn heart-musing accompanying the harp. For this seems the only plain sense of עֲלֵי הִגָּיוֹן upon the *heart*-strings, so to speak, as well as *harp*-strings.

But what themes are these that call forth such emotions? Vers. 4, 5, 6, are the answer. The *Most High's* פְּעָלִים, מַעֲשִׂים, מַחְשְׁבוֹת, "works, deeds, thoughts"—his plans, and his plans accomplished, in creation, redemption, providence. The "*brutish man*," the carnal man, understands not these; but the Lord's spiritual ones do, beholding his glory in every act, and adoring height, depth, length, and breadth of love, as well as holiness, in them all.

One of these mysterious plans and mysterious works of God has ever been his dealings with his foes. He lets them prosper long. But the Sabbath, every Sabbath that leads us to the sanctuary (where we consider their latter end, and see persecutors buried in their Red Sea), and especially the great Sabbath that fulfils all, comes to remove the veil from this part of the Lord's ways. The Lord is seen in the end exalted all the more illustriously—

"*But thou, Lord, art* HEIGHT (מָרוֹם *for evermore!*" (ver. 8).

Thou art found exceedingly exalted, nay, placed on the pinnacle of exaltation—*height*, or *exaltation* in the abstract!

Another of God's wondrous ways has ever been the trials of his own. But *the Sabbath* clears up these too. Indeed, every Sabbath gives a specimen of this, when the godly worshipper goes forth to the sanctuary, anticipating its refreshments, and saying—realizing, as the day advances—

* The Talmud is quoted by some writers as entitling it, "For the future age, all of which shall be Sabbath."

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"*But my horn shalt thou exalt as the unicorn* (or reem);
I am anointed with fresh oil" (ver. 10).

These anticipations, no doubt, are only foretastes of the enjoyments and revelations of the *eternal Sabbath;* but they are tokens of its bliss. And that "*anointed with fresh oil*" is peculiar, the word being בַּלֹּתִי, a term used in Numbers and in Leviticus (*e.g.* ii. 4, 5), for "*soaked in oil*"—copiously drenched in oil. And this abundance of refreshment, this overflowing of anointing oil, leads on the singer to other refreshings, as plentiful and desirable—

"*The righteous shall flourish as the palm-tree* (bearing abundant *fruit*,
says Jarchi),
He shall grow like a cedar on Lebanon" (his *root* fixed).

Is this the *Lord Jesus?* Is He the Righteous One? It may be he is referred to as the model Righteous One, the only true full specimen of God's palms and cedars; but his members in him come in for their share. If Sabbaths now are days of grace to men, what shall that *great Sabbath* be? O what shall saints be then! If now it be said,

"*They are planted in the house of the Lord!*
They flourish in the courts of our God!" (ver. 13),

how much more when the "*house of God*" is the "*palace*" of the great king!—when the earthly courts are superseded by the heavenly, even as Israel's typical courts were supplanted by the spiritual.

In "*old age*" we expect such fearers of the Lord to be found like Simeon and Anna; but what shall be their growth after being ages on ages of the *eternal Sabbath* in the kingdom! "*Fat and flourishing!*" fertile and vigorous, as those described by Isaiah lxv. 20. (Fry.)

All this—ruin to the enemies of God, everlasting blessedness and increase to his own—shall prove what in all ages had been sung, in confidence of faith, Ps. xxv. 8. It shall

"*Shew that the Lord is upright*" (ver. 15).

And shall lead each individual soul in the kingdom to appropriate Him as their own. "*He is my rock*" (as the Head said, Ps. lxxxix. 26), "*and no unrighteousness in Him.*" Such is the close of this Sabbath-song, which has been entitled (Dr Allix), "A prophecy of the happiness of the Jews in the great Sabbath of which Paul speaks in Hebrews iv." but which might better still be described as

The Righteous One's Sabbath-song, anticipating final rest and prosperity to the righteous.

JER. II. 31.

"O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness?"

The Sept. renders this ἀκουσατε, "*hear* the word," apparently to avoid the awkwardness of the expression, *seeing the word.* Blayney,

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for the same reason, renders the clause, "behold the *cause* of Jehovah," as if God were here laying down his case and referring to the controversy spoken of in verse 29. That this is substantially the meaning of the statement is plain. But the simpler explanation seems to be, "see ye the way in which Jehovah has fulfilled his word" or promise to Israel in days past. There are other passages which shew this sense of "the word;" such as Psalm cv. 19, "until the time that his *word* came; the *word* of the Lord tried him;" referring to the fulfilment of Joseph's dreams, in consequence of which he was delivered.

Proverbs XIV. 10.

"The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy."

Man is a social being, and by the power of circumstances becomes, almost in all cases, necessarily mixed up with a great number of persons of all classes. Yet nothing interferes with his individuality, or his personal responsibility. Each person is "one alone," and "every man must bear his own burden." You may love your friend as your own soul, but you and your friend have each a separate history, and a distinct account in God's book. The husband and wife are said to be "one flesh," but even these are as much two distinct persons as any two who are born and die at the antipodes. This fact of *individuality* is frequently referred to in God's word, and there must be something very practical in it; and does not the same Spirit who wrote this book sometimes bring this obvious fact very powerfully home to the soul? Who has not at times felt the solemnizing and almost crushing thought of *personal existence?* How full of mystery, how full of teeming wonders, is the consideration, "here I am in conscious being, thinking, feeling, hoping, fearing." The interest deepens and assumes a form of appalling grandeur, when the individual connects himself with God: "I am existing, God ever existed,—we are related, I am accountable to him." Then God and the meditant seem alone in the universe, and it will be a mercy if such thoughts lead to others more spiritual, and necessitate the soul to go further than this *feeling* after God" (Acts 17); which, without the light of revelation, is at best but groping in the dark. A brief meditation upon the words before us, viewed in connexion with other similar portions of Scripture, may be profitable.

Most of the aphoristic sayings of this book are contained in a single verse, unconnected with anything which goes before, or that follows after. The book of Proverbs is not so much a building or a temple, as a vast number of stately pillars, beautifully moulded and carved, defying the teeth of time; and whose inscriptions describe the condition and speak to the heart of all succeeding generations of the human family. Sometimes, indeed, there seems to be an arch, connecting two of these pillars together, and now and then a colonnade of surpassing beauty strikes the eye. The words before us may be viewed in connexion with the verse preceding, or they may be considered alone.

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We read previously, "Fools make a mock at sin, but among the righteous there is favour" or "*delight.*" If the next words are at all explanatory of them, they teach that these mockers, notwithstanding all their mirth, have inward sorrow or bitterness; or, as is expressed further down in the chapter, "even in laughter the heart is sorrowful, and the end of that mirth is heaviness," while as regards the righteous there is, whatever may be their external condition, a deep inward joy with which these strangers to true peace cannot intermeddle. It passeth *their* understanding to comprehend, and is beyond their power to destroy. But we shall take the words as they stand by themselves, and attempt by a series of remarks to glean instruction from them.

I. *Every human being carries about secrets which none know but God and himself!*—The Apostle recognises this fact in the following words, "For what man knoweth the things of a man, save the spirit of man which is in him?" 1 Corinthians ii. 11. The words of our text have been well called "a graphical illustration of man's proper individuality." The writer adds, "the history of the soul is unseen by human eyes: but it is fully known and felt by the conscious object." "Each mind (says another) hath an interior apartment of its own, into which none but itself and the Deity can enter." A third observes, "the body is not an open bower or tent of the soul into which any one may walk at pleasure, but it is its castle, from which all other minds may at pleasure be excluded." To the point of *individuality* we have already referred: let us think now a little of *self-consciousness.* Men have written much about their fellow-men, and some more have written much about themselves. Biographers and autobiographers have abounded, but still how much has there been that the most impartial historian *could not* write, and how much that the most honest self-describer *would not* or *dare not* record. Each individual has forgotten much of his own history, and can but partially understand his own motives; but notwithstanding the treachery of the memory and the obliquity of the judgment, even in the best, no one scarcely can seriously look back on his own past life, or honestly survey his own inner self, without deeply feeling that *no one really knows him as he knows himself.* What a panorama of strange, foolish, contradictory and imperious things pass before us, as we look back! What an assemblage of weak, erring, proud, wrong-tending thoughts, feelings and motives, meet the eye as we look *in.* "Must the past ever live with me? Must I for all the future live with those who have betrayed me hitherto? What shall I do? Who will help me? How foolish have I been to be offended with people's censures of me! I feel just now that I have been over-rated instead of under-rated." Such reflections have arisen in most bosoms at times; it will be well if pride and passion are not permitted to drive them away, as alas! they too often do.

What a mysterious being is man! how little, after all, do we know of each other! how foolish is envy, seeing that those whom we envy may have "*a bitterness*" which we have no idea of! what forbearance does this call for! "In the solitary path each one has to tread, it is

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easy to misunderstand him;" if our soul were in his soul's stead, we should think and speak differently. Thus Job's friends condemned him as he trod his lonely road, and Eli blamed Hannah through ignorance of her heart's bitterness, 1 Samuel i. 15.

No one can really ascertain the degree of sorrow or of joy which another experiences; "God ameliorates sad conditions more than we think, and Satan by the aid of evil passions destroys the apparent happiness of the outwardly prosperous to a very large extent." The great lesson God intends to teach man is, that whatever may be his outward condition, or inward exercises, *real happiness must be first imported from Heaven*, and then it will become an inward thing, a spring within the soul, making him independent of outward circumstances for his happiness, and enabling him to triumph over many distressing inward exercises.

II. *The Christian has sorrows and joys peculiar to himself.*

To him the words of the wise man emphatically apply. Notwithstanding his heart has been claimed by, and given up to God—though divine grace has cleansed and comforted it—yet is it sometimes cast down, solicitous, fearful, and in bitterness. He feels how vast the interests of eternity are; he ponders the words *sin*, *soul*, *hell*, *heaven!* He asks, "Is sin really pardoned and conquered? Is my soul safe? Does the Spirit of God dwell in it? Am I quite sure that the Judge will not say, 'Depart from me, I never knew you.' Can such a guilty worm hope to gain eternal glory?" There are moments when all appears so imperfect, so impure, that such thoughts will arise. They can only be banished by obeying the gospel, "Look unto me, and be ye saved." But when the gospel *is* obeyed, and the Saviour is rested on, and peace like a river is realized, is *all* bitterness gone? Lot may be safe in Zoar, but is it nothing to him that his wife is turned into a pillar of salt, and that his sons-in-law are burned in Sodom. David may be sweetly singing to his plaintive harp, "Hope in God, my cast down soul, for I shall yet praise him;" but is it nothing to him that Absalom is in rebellion against God and man. Paul was as happy as a man could well be, when he stood on his own glorious pyramid of truth, and sung his pæan of triumph, "Who shall condemn? who shall separate me from the love of Christ?" but the ink with which he wrote these glorious words was yet wet, when hot tears fell on his own blessed sayings, as he next wrote, "I have great heaviness, and continual sorrow in my heart." He mourned his brethren, his kinsmen, wandering from God in pride and self-righteousness; he wept, that while he was singing "Alleluia" to the name of Jesus, they were uttering "anathemas" against it. He knew that they were impotent, except to injure themselves, and over these self-murderers he mourned in bitterness. And should not *we* do the same? Let us look around us, and what do we see? Vast masses of idolaters of all kinds and classes, we number them by hundreds of millions; devotees of the false prophet, the slaves of the man of sin, hundreds of millions more. Millions of sneering and scowling sceptics are around us, and all these

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multitudes are energized by Satan, the God of the world. Scattered among them is a feeble Church, imperfectly fulfilling her mission, too much conformed to the world, too anxious to attain its riches and honours, making little impression, bearing feeble testimony. Here is much cause for bitterness. The Christian, like Noah, may be assured of the favour of God toward *him*, but shall he have no feeling for those who are building, planting, and forming earthly relationships, and neglecting, if not scoffing at the *Ark?* He sees the cloud of vengeance in the distance, and he knows that the deluge will sweep away these deluded ones, with all their sweet songs and household treasures. On these accounts he is in bitterness, and asks with Peter, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" He has heart-bitterness, also, for heart-sins, and in consequence of heart-conflicts, in which, alas! he is sometimes worsted. He knows, perhaps, also the meaning of Job's words, "Thou makest me to possess iniquities of my youth."

But amidst all, he has real happiness, a heart-joy with which "a stranger intermeddleth not." "That, says one, is the highest joy, that is covered from observation—that the man hides in his own bosom. There is no noise or froth on the surface. But the waters flow deeply from a hidden spring." Such is the Christian's joy. It is *private;* realized in communion with God, in meditation on his word, in the chamber of affliction, in the path of self-denial, in the field of usefulness. His life—that is the *spring* of his spiritual life or happiness—is hid with Christ in God. These springs never dry, are never mixed with ought that embitters or injures. This private joy is *productive.* It is fruitful in strength and devotedness, in humility and hopefulness. It is *prophetic*, it strikes its harp to the words of Jesus: "I will see you again, and your heart shall rejoice, and your joy no one taketh from you." It anticipates the fulfilment of the wondrous words, "Enter thou into the joy of thy Lord," and is assured, that when his glory is revealed, "they shall be glad also, with exceeding joy."

None but real Christians have this joy. Christians are anointed ones, and the Lord gives them "*the oil* of joy for mourning." They are believers, and joy comes *in* believing in Jesus (Rom. xv. 13), as naturally as admiration is produced in the soul by the eye seeing a glorious prospect. While believing, they rejoice with joy unspeakable and full of glory (1 Peter i. 8). The heart would be always happy in Christ, if the eye was ever fixed on Christ. Alas! the enemy does "intermeddle" here, and when we listen to him, joy is interrupted. Let us be more watchful, and aim to realize a joy with which God can sympathize, and which is of such a high and lofty nature that the worldly cannot intermeddle with, nor understand.

For this great and exceeding joy there is abundant cause. We honour God by "rejoicing in the Lord alway." There is greater cause for joy than there is for bitterness. When Peter was with his Lord on the water, there was more cause for confidence in having *Him* there

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than there was ground for fear in the winds and waves. So with us; the Saviour is greater than sin,—atoning blood is beyond all human guilt. The Comforter is mightier than our hearts—the Advocate can silence the accuser. The promises are larger than our fears. Providence is on our side. "God is for us, and who can be against us?" *Wickedness is weak; love is omnipotent.* The days of Satan's domination are numbered, and must soon end; the Son of Man, the King of Glory, shall reign for ever and ever! Sing, then, ye children of Zion, be joyful in your King. His riches and royalties you shall share; yet a little while, and the days of your mourning shall be ended. Till then, consider—

III. *That He who knows us all, invites us to confidence and communion.* Are you in deep sorrow? are you ready to complain with Jeremiah of the "gravel stones," "the wormwood and the gall,"—to say, "there is no sorrow like your sorrow," or with Job, "I will speak in the *bitterness* of my soul"? "Even to-day is my complaint *bitter*, my stroke is heavier than my groaning." Have ye not read what David did, "I poured out my complaint before Him, I shewed unto Him my trouble." So long as you only "pour out your soul *within you*," Psalm lxii., there will be no relief; "pour it *out before the Lord*," Psalm lxii. 8, and you shall find that he is "a refuge for you." An omnipotent and all-wise Friend bids you "cast all your care upon him," to confide your whole case to him; do this, and you shall find that "in the multitude of your (perplexed, entangled) thoughts within you, his comforts delight your soul," Psalm xciv. 17. Silence your fears with the question, "Is there anything too hard for the Lord?" Does sin dismay you, and guilt like a heavy burden press upon you? do your "bones wax old with your roaring"? Psalm xxxii. "Confess your sins," "only acknowledge your iniquity," and you have God's word for it, that he will forgive and cleanse you; and you have the Psalmist's experience to encourage, who, when he ceased to *roar* and began to *pray*, found instant relief. "Thou forgavest the iniquity of my sin," Psalm xxxii. *Are you in joy?* Keep near to the fountain of living waters, nestle closely under the shadow of the Almighty. Your song will attract the enemy, who will torment and tempt you; but do not give it over. Sing on, this will at length drive away the evil one; but pray as well as sing. Look to God to protect and purify your joy. Go with David to the altar of God, and to God your exceeding joy; having received the atonement, joy in God, and be anxious that joy may be accompanied with all her sister graces, and that God would give you grace to "hold fast your confidence and rejoicing of your hope firm unto the end," that so you may finish your course with joy.

Confidence in and communion with God, is the only way to sweeten the bitter and sanctify the sweet; carnal expedients in trouble and grief, are mere sparks, and those who compass themselves about with them must lie down in sorrow. Opposed to this is "trusting in the name of the Lord, and staying ourselves in God." Faith in God casts the tree of promise into Marah's bitter waters, and then they become

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sweet and salutary Faith also is persuaded "that it is the Lord's blessing that maketh rich," and therefore, in the enjoyment of earth's fulness, cries, "Let the beauty of the Lord our God be upon us," and learns to value the smile of the Giver, even beyond his own rich gifts. The joy with which no stranger intermeddleth, says, "Whom have I in heaven but thee? and there is none upon earth I desire beside thee; God is the strength of my heart and my portion for ever." Go to him with your great sins and great sorrows, tell him your bitterness, make him your chief joy. The Word of God abounds with examples of those who have done so, and whose case beautifully illustrates our text. Convinced sinner, look at the prodigal. He is now "come to himself." His heart is wrung with bitterness, ready to burst with sorrow and remorse, but he wisely resolves, "I will arise and go to my father." You know the result, now imitate him. God invites and commands you so to do, and you shall share his joy. Look again at the prodigal. He has felt the paternal embrace—he has met that melting eye which dissolved his mountain of sorrow. Clothed with the robe, the ring, the shoes, he sits at the feast, sees, hears, feels, but says nothing. His joy is such as no one can enter into. The elder brother's railing disturbs it not. It was lit up by his father's smile, and that is still beaming. He is deaf to everything but the wondrous words, "It was meet that we should make merry and be glad, for this my son was dead and is alive again, he was lost and is found." His heart echoes the last words, "*lost but found.*" He looks back and wonders, looks round and adores, looks up at his father's face, and his joy is unspeakable. Thou lost but returning soul, trust the glorious declaration, "I will abundantly pardon;" seek a forgiving Father, receive the atonement, and joy in God through Jesus Christ.

Mourning, bereaved one, thou whose hopes have been blighted, and prospects withered, think of the Shunammite. Behold that distressed mother, sitting with her dying son on her knees which tremble under their precious burden. From the early morning she has sat there; it is now noon, and the child is dead. But hope is not dead. A thought darts through her mind, which she scarcely dares entertain, and yet cannot banish. She lays her burden on the prophet's bed, and, after a few hours, thronged with feeling and incident, and, above all, filled up with the exercise of the precious graces of faith, hope, and resignation, she stands again on her own desolate hearth, wont to resound with his joyous shouts, who is now silent in death. Still the mother is evidently listening to hear something. For a long time nothing greets her ear, but the prophet's hurried tread and pleading tones; these feed her hopes, and her whispered prayer ascends with his. At length her name is called; she hurries forward to the prophet's room, and there beholds her boy blooming in health. *Little* could the prophet say, and the enraptured mother could say *nothing*. The sacred narrative is beautifully laconic, "Take up thy son." "Then she went in and fell at his feet, and bowed herself to the ground, and took up her son and went out." What an exposition of our text is the case of this woman! How

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deep her bitterness, how *real* her joy! None but God could help in the one, none besides herself and God could tell the sweetness of the other. Her faith said, "It is well," when the child was dead; and her love sang, "God is good and faithful," when the child was restored. Dear friend, are you a Naomi, or rather a Marah? do you say that the Lord hath dealt bitterly with you? Indulge not in hasty complaints. Be not angry because the gourd is withered. Go to Him of whom Elisha, as regards power and love, was but a feeble shadow, cast yourself at his feet, resolve not to leave him, take him to your place of sorrow, to your lonely hearth, to the grave of your lost joys, John xi; and though he may not give you back your loved ones, nor restore your property and earthly treasures, he will give you something better, so that, like Naomi, when she took the child of beloved Ruth, and lay it in her bosom, and became a nurse to it, Ruth iv. 16, you shall forget your bitterness, and sing for very joy.

The words before us may suggest one other observation.

IV. *There is one heart which, as regards both sorrow and joy, is the common property of all who wish to share in its experience, love, and sympathy.*

We have already seen that every human being has a knowledge of himself which no other being can have; but it should be borne in mind that the text not only teaches us the imperfection of human knowledge, but the *deficiency of human sympathy.* The one, indeed, is the consequence of the other; if we do not *perfectly* know the case, we cannot fully *sympathise* with it. At the same time, we must acknowledge that there is every reason to conclude that if our knowledge of each other were greater, our sympathy would be less. If we could see all that is passing in each other's hearts,

> "Who would not shun the dreary, uncouth place?
> As if, fond leaning where her infant slept,
> A mother's arm a serpent should embrace;
> So might we friendless live, and die unwept."

Let not the fact of the imperfection of human knowledge and sympathy induce sullenness or suspicion, but let us be thankful for human friendship, and be frank with our friends. Still the thought

> "That God can love us, though he read us true,"

should fill us with wonder at his love, and induce confidence in it; and remembering that "this love is *in* Christ Jesus," and that he who sees him sees the Father, let us daily, hourly study that mirror of God, and be constantly coming to that fountain of infinite tenderness.

The poet says that

> "God spares all other beings but himself,
> That awful sight, a naked human heart."

But there is one heart—a human heart—a human-divine heart—which God *does* reveal to us. With this heart God is in ceaseless communion; on it he ever looked, and ever will look, with entire complacency. What a wonder is before us—a *real* human heart, most tender,

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true, and truthful; unfallen, yet capable of stooping to those fallen the furthest from God. In personal union with Deity, taught, trained, and inhabited by the Holy Spirit; led through all scenes of service, sorrow, trial, and temptation; filled with anguish, bruised by God's wrath, a mark for the arrows of hell, yet passing through all pure as the light in which God dwells; contracting nothing but experience, and becoming fitted for the most entire sympathy by the most unparalleled suffering;—such a heart is now upon the throne of God, and by virtue of its union with personal Deity can in a moment sympathise with any sufferer, and be present at the same time with *all* sufferers. This heart, once so full of sorrow, Matthew xxvi., and now so full of joy, Psalm xvi., is the *common property* of all who want a friend. What a perfect contrast there is between *it* and the heart of man! The latter is like "the troubled sea, casting up mire and dirt," full of pride and passion; the former, like the calm or zephyr-ruffled ocean, ever responding to God's call, ceaselessly chaunting out its everlasting hymn of praise. Into communion with this heart God invites us. He delights to talk with us about it in his Holy Word. He employed prophets and evangelists to describe its deep sorrows, and apostles to dwell with rapture upon its lofty joys. He would have us know intimately "that great High Priest who is touched with the feeling of our infirmities," "who is able to succour them that are tempted." Into his ear we may tell our heart's grief, and we may call him in to share our joy. *He is no stranger*, but a "brother born for adversity," and a friend who will rejoice in our welfare. He keeps nothing of his from us; let us keep nothing of ours from him. He treats us as friends; let us deal ingenuously with him, and expect great things from his large and infinitely loving heart.

The text teaches us that all human knowledge is shortsighted, and all human sympathy imperfect. We prove this is true, and there is mercy in this arrangement. We are thus saved from idolising the creature, and taught dependence upon him who is "our mighty all." Thus *shut up* to this infinite sympathy, let us abide in it, and employ him who accounts it his joy and reward to fill up his gracious offices of love. While we depend wholly on Jesus for salvation, let us go only to him for consolation. Here we frequently fail, and do not honour him as "the consolation of Israel." The creature might sometimes say to us, as Jacob did to Rachel, "Am I in God's stead?" but the Saviour will never fail the most needy applicant, and though he reprove us for not coming more simply and constantly to him, yet he will always pardon and welcome those whom, out of tender love, he rebukes and chastens.

One closing thought: all have *a hidden life*, which only God and ourselves are privy to. Does it correspond with our *outward life*, or is the latter a mask to hide the former? Those who profess the Saviour's name, have special need to put this question. Do we really aim to be that before God, which we profess to be before man? We use the language of confession and complaint; we call ourselves "sinners," and "unworthy;" are we humble before God? Has his eye seen the tear

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of godly sorrow fall? Has our sorrow been *bitter* on account of sin; our contrition secret, sincere, and spiritual? We use the songs of Zion expressive of delight in Christ, and joy in God; do our hearts make melody to the Lord, and can we appeal to the heart-searcher that we have chosen him as our portion, and delight in his character? What is our religion unless there is in it a *penitence* that God accepts, and a *preference* that God approves? If we talk of bitterness which we have never felt, and of joys which we have never realised, this religion is vain, "a sounding brass, a tinkling cymbal."

Man, with an immortal soul, be in earnest! Man, with a deceitful heart, be watchful! You need not be deceived; why should you? God's word is plain, God's promise is sure. Try yourself by that word; trust that promise. Go to the Saviour, ask for the Holy Spirit; care not comparatively whether your lot here be easy or hard, whether you are rich or poor, so that your heart is right, your heaven sure, and your life devoted to God's glory. That life must soon end, and if there be a sense in which you have *lived alone*, it will be still more emphatically true that you must *die alone*. There may be many friends around, all anxious to help you, but they will be all impotent *then*. Not one can walk with you through the cold stream of death. Your room may be crowded, but you will feel that you are travelling *alone*. If that solemn sundering hour find you a believer in Jesus, then He will be with you, and you need not fear any evil; for there shall be none to harm you. That wondrous friend and faithful shepherd will whisper words of peace and hope, which shall produce joy with which nothing of earth shall intermeddle, and which death cannot forbid. But if you lay down to die, a despiser of Christ, or a neglecter of the great salvation, death will come around with a terrible sting, and though your tongue may be palsied, and your ear deaf, and friends may think you *unconscious*, there may be a terrible realisation of the bitterness of hopeless despair in your shrinking heart. Soon this world, this strange mixed state of pleasure and pain, where are so many breaking and bleeding hearts, will have passed away, as regards its present form and fashion. All the generations of men will be separated into two vast companies; of the one it will be said, "The days of their mourning are ended." Of the other company will it be said, "There shall be weeping and wailing and gnashing of teeth." There will "be bitterness in the latter end;" those who have "lived in pleasure" will find "the end is bitter as wormwood." Hell will be *all bitterness*, and heaven will be *all joy*. The heart of each one of the lost will know, fully know, its *own* bitterness. There will be nought to alleviate it, none to share it, nothing to excuse it. With the joy of the blessed none shall intermeddle. No stranger to joy and holiness, no lying tempter, shall interrupt it. It will be perfect and perennial. The joy shall flow from the throne of God and the Lamb. The throne of grace, of government, of glory, shall yield unmixed happiness to the trophies of mercy, the allegiant subjects, the heirs of God.

Burdened, weary, sin-jaded heart, turn to that throne *now*. Indulge

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not in bitter feelings, attempt not to drown thy sorrows in carnal joy; *they will not die thus.* Listen, O listen to the voice which speaks with earnest and importunate tone to thee, even to thee, as if by *name*, "Whosoever will, let him take of the water of life freely." The Christian may be *alone*, *but is not unobserved*,—a stranger, indeed, but a stranger and pilgrim *with God.* Go thy way, Christian pilgrim, till the end be; thou shalt rest and stand in thy lot at the end of the days.

Reviews.

The Schools of Doubt and the School of Faith, by Count Agenor de Gasparin. Edinburgh: Thomas Constable and Co.

This is a work which we would most heartily recommend to all our readers. It is a complete and most successful vindication of the perfect inspiration of the whole Word of God. The Schools of Doubt, mentioned in the title-page, are Rome and Rationalism; the School of Faith is, of course, that of primitive Christianity and of the Reformation.

The views expressed by Count Gasparin in regard to the formation of the Canon of Scripture will, no doubt, startle some of his readers; nevertheless, we believe they are substantially correct, though, perhaps, somewhat unguardedly expressed. God, he says, is the author of the canon; no human authority had anything to do with it; those books which God designed to have a place in the canon were gathered together with deep respect. When a new book, destined for the canon, made its appearance, it was added to the collection and preserved there, while the other writings which emanated from the prophets were lost. The canon, therefore, is authoritative simply because it exists. The books composing it were not gathered together and preserved because they came from apostles, since many of them did not come from apostles, and writings also which *did* come from the apostles were lost, but they were treasured up because they were felt to be useful, and the consciousness of the Church in this matter was under the direction of the providence of God. Thus we get rid of all fables regarding an authoritative settlement of the canon, whether of the Old Testament or of the new;—of all interference of sanhedrims or councils, of all questions of authority or of authorship. The books are there: you need ask no questions as to the precise mode in which they came. This is all true, but along with it the author has some remarks on Biblical criticism which will scarcely be submitted to by those in this country, at least, who pursue that science, however justly they may be deserved by the reckless criticism of the Continent. We do not believe the canon to have been the work of a purely human agency, and yet we

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assert our right and our duty to inquire into the opinions of former ages, not to find an authoritative determination of the canon, but to discover what testimony councils give concerning the universal feeling among believers. We go to the Fathers, not for their judgment as to the admissibility of a book into the canon, which is worth very little, but for their testimony as to how believers regarded that book, which is worth a great deal. In point of fact, even in regard to those few books which for some time held a doubtful place, we shall find that their tardy reception was due very much to the undue influence given to the question of their authority, *i.e.*, to the question whether they had proceeded from apostles, and that as soon as that debate was dropped (it ought never to have been raised), common feeling, under the providence of God, soon led to an agreement as to the constituent books of the canon.

We have been pleased, also, in this work with the hearty and unhesitating rejection of a millennium before the coming of Christ,—all the more valuable that it comes quite spontaneously from the author's mind. Thus: "If we desire, I do not say to overthrow Popery and Rationalism (they will last till the coming of Christ)." And again: "I predict for Popery a fresh existence, which will last till the second coming of Christ."

Excellent, also, are some remarks with which we meet regarding "the analogy of faith." By means of too great devotedness to it, "the special purposes and varying shades of a revelation which has been plainly progressive have been too often suppressed" (p. 125). "Our Protestant unity," our author says again, "is already marvellous, and it will be far more so when we have accomplished the establishment of Scripture authority and the overthrow of tradition" (p. 161). And again: "If the disciples of the Bible are still divided on some secondary questions, it is only because they still preserve some traditions of men, and do not yet fully accept the infallibility of God's Word" (p. 171). Without rejecting our articles of belief or our confessions of faith, which are necessary to guard against heresy, we must learn that "any human abstract which comes between us and our Bible distorts Scripture to some extent by abridging it." The man who looks at Scripture through a confession loses all the freshness and delicacy which is its characteristic. He is like a naturalist studying the vegetable kingdom by means of a *hortus siccus*. Confessions are human, the Word of God is divine. They are traditions,—of a class, indeed, much superior to those which we usually call by that name, but still traditions,—derived from our fathers, and unless we ascribe infallibility to those who originated them, they must, in many instances, fall short of conveying the whole truth of God as revealed in his Word. And yet how common it is to find men's views limited not by the bounds of revelation, but by the four corners of man's abridgments of that revelation.

The translator of this work has done his duty admirably. It has all the freshness of an original work.

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The Lines of Time; or, Continuous Chain of Events, from the Fall of Man until the End, when God maketh, all things new.
Key to the Lines of Time, &c. London: Hamilton, Adams, and Co. 1854.

The first-named of these two works is a chart of large dimensions, most carefully and elaborately constructed, so as to present, at one view, to the eye, the varied lines of time laid down in Scripture, with the corresponding events, up till the time when the prophetical vista closes. Its minuteness of detail, the exactness of "heading" in all its parts, the numerous references to Scripture, are such as to render it, even to those who, like ourselves, do not wholly agree with it, both interesting and valuable.

The second of these works is an octavo volume, designed as a key to the chart, and containing the various Scriptures, *in full*, that were only referred to in the chart. Of course it is a volume of Bible-passages, and, as such, it serves as an excellent concordance, by means of which the reader can, without loss of time, run over all the different texts and chapters relating to a particular subject, from the first time that it may be mentioned in Genesis to the last in which it is spoken of in the Revelation. Containing thus the words of God, and presenting these to the reader, it leaves us at liberty to draw our own conclusions and affix our own interpretations; so that, while we may object in some things to the *arrangement*, we feel that we have got the whole data and materials before us for forming our own opinions, or rather, we should say, for endeavouring to learn from *his own words* the mind of the Holy Spirit.

We do not enter into further criticism, than merely to say that both works are *Futurist* in their views and structure.

The Symmetrical Structure of Scripture; or, the Principles of Scripture parallelism exemplified, &c. By the Rev. John Forbes, LL.D. Edinburgh: 1854.

The Church is deeply indebted to Lowth for his elaborate exposition and defence of Scriptural parallelism. To Jebb, also, a similar debt is due, for carrying out the same principles. Nor will any one withhold their sincere thanks from Dr Forbes for the able volume before us, in which these principles are in certain parts more fully illustrated and maintained. The present work is a very superior performance. The author writes like a Christian and a scholar. At the same time, we cannot accept all the details into which he leads us. They are ingenious and interesting. But he has certainly carried out the principles to an extent of minuteness under which they manifestly break down. Still the book is a most valuable help to the elucidation of the Word of God.

History of the Apostolic Church; with a General Introduction to Church History. By Philip Schaff. 2 vols. Edinburgh: T. & T. Clark. 1854.

These two volumes form in many respects a very valuable contribution to the history of the Church. They are sounder and more evan-

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gelical than most such histories from the pens of Germans; for even Neander is at times very far from satisfactory. There are, however, several statements which we by no means relish. Without picking out all of these, we would merely advert to page 110, where the writer, deprecating the attacks made upon the "middle ages," speaks of them as "the cradle of Germanic Christianity and modern civilization;" and of "its institutions, *the papacy*, the scholastic and mystic divinity, the *monastic orders*," &c., as "indispensable means of educating the European races, and that without these even the Reformation could not have arisen." We cannot blame too much this frequently expressed idea of modern times—that *error* is the preparation for *truth*, and that it is by *darkness* that men are educated for the *light*. We fear that in most cases the irreconcilable distinction between truth and error, light and darkness, is but imperfectly understood.

Extracts.

The Gospel and the Revelation.

"The *Gospel* and the *Revelation* of John! the *first things* and the *last*. The *first* coming of Jesus Christ in the flesh, witnessed and described by the disciple who, at the table of the last feast, lay as a youthful follower on his breast; the *second* coming of Jesus, seen in visions, and described in prophetical scenes, by the same disciple in his extreme old age. In both he glorifies, both in heaven and on earth, Him who is the *First and the Last*, *the Beginning and the End*, *the Alpha and the Omega.*

"The *Gospel* and the *Revelation!*—a harmonious and glorious testimony to Him who was already beheld in his eternal kingdom with the marks on his body of the wounds by which he accomplished the atonement, in like manner as he bore, during his humiliation on earth, the glory of the Godhead in his essential being, and manifested it in words and works. What pen could bestow both these writings upon us but that of him who, when an old man in Patmos, recognised that Master whom he had once seen with his own eyes suffering death on the cross,—in the King of kings, seated far above all heavens, and who, though thus changed from what he once had been, could not separate a single trace of his completed sufferings on this earth from those splendours of the Godhead which irradiate that Lord of lords in heaven? The *Gospel* of the Word made flesh!—the *Revelation* of the glory, and of the kingdom, and of the coming of the Lamb that was slain! This the disciple *whom Jesus loved* was honoured to write before entering into the rest of his Lord."—*Da Costa.**

* *The Four Witnesses,*—a book which we have before recommended, and which we would again recommend most strongly. It is by far too little known.

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Literality in Fulfilment.

"We will only add in conclusion, that in these days when the fulfilment of prophecy is engaging so much attention, we cannot but consider that the work of Mr Layard will be found to afford many extraordinary proofs of the truth of biblical history, and of the extreme accuracy of the denunciations of the prophets Isaiah and Ezekiel against the Kings of Assyria, and of the destruction of Nineveh in particular. Even the colours and decorations, as found in the palace of Nimroud, agree exactly with those described by the prophet Ezekiel. The circumference of Nineveh, as mentioned by the prophet Isaiah, was found by Mr Layard to be extremely accurate, and the connexion of the Assyrians with the Jews was clearly ascertained. The history also of the kings of Assyria, as shewn on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*Times (newspaper).*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—I do not apologize for addressing you, reckoning upon your readiness to aid a few prophetic inquiries concerning the rapture of the Church, and relationship or standing of the Gentile and Jewish remnants at the close of this dispensation.

In the present day, when there is much diversity of judgment on the details of prophecy, it behoves Christians to avoid needless sharpness, and help each other in a gracious spirit to understand "the mysteries of the Kingdom of Heaven." Your correspondents, Sir, are numerous, and evidently belong to different prophetic schools.

Some are looking for the rapture of the Church at *any moment,*—others are expecting precursory signs to usher in the Lord's return in glory, before His appearing to meet in *the air* the Church, that is, the Bride of the Lamb.

It is clear to me, from Rev. xiii. xv. and xx., that the remnant passing through the great tribulation will not be exclusively Jewish, from the comprehensiveness of the words, "Every kindred tongue and nation." Again, from Rev. xx., it is plain that some who are beheaded for the Word of God and the testimony of Jesus, and they who had not worshipped the Beast, live and reign with Christ a thousand years.

The question arising in my mind, is, To what body will the believing Gentiles and believing Jews that are martyred belong? If members of the Church of the first-born are upon the earth until the end of the age, when the complement of the bride of the Lamb is completed, then my difficulties are met; because they would be incorporated with the Church when raised to meet Christ in the air to reign with Him in the kingdom and glory at hand.

But if, (as many of the extreme Futurists assert), after the removal of the Church, there are to be two distinct remnants at the same time upon the earth, then there must be more than one resurrection; for, without doubt, those martyred during the reign of the Beast will take part in the first resurrection.

Plurality of resurrections seems to me without Scriptural warrant.

Some few brethren are of opinion (I say emphatically of opinion) that there

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is a distinction between being incorporated with the Church in her "governmental glory," and forming part of the bride of the Lamb reigning with Christ.

I do not profess to have light about the coming events in the crisis at hand, and therefore hope, through the medium of the *Quarterly Journal of Prophecy*, to receive assistance in rightly dividing the Word of God. My questions, in brief, are—

1*st*, Will there be saints raised to meet Christ at different periods?

2*dly*, If so, to what body will those raised belong after the first translation?

3*dly*, Are we at liberty to define the difference between belonging to the Church in "governmental glory," and yet not to be regarded by the Lord Jesus as "members of his body, his flesh, and his bones?"

By giving publicity to these few lines, you will greatly oblige a brother in the Lord, on the look-out for the glory.

J. H. COXWELL, Walton-on-Haze.

Essex, May 17, 1854.

To the Editor of the Quarterly Journal of Prophecy.

SIR,—The date of the Eclipse of Thales has recently excited much attention; many persons think that it is now established that the eclipse of 585 B.C. terminated the war between the Median Cyaxares and the Lydian Alyattes.

Shortly after the appearance of Mr Bosanquet's letter in the *Athenæum*, I sent a few remarks, (which were inserted by the Editor), to the following effect:—

It is now generally considered that the battle of Salamis was fought cir. 480 B.C. According to Herodotus, the Greeks obtained this victory about the 6th or 7th year of the reign of Xerxes.* Thus, *fifty* years intervened between the battle of Salamis and the death of Cyrus. Hence Cyrus died cir. 530 B.C. As Cyrus reigned 29 years, and Astyages 35 years, the death of Cyrus must have happened 64 years after the accession of Astyages. Hence, Cyaxares, the father of Astyages, died cir. 594 B.C. If, therefore, Cyaxares (in whose reign the eclipse of Thales closed the Lydo-Median war) died cir. 594 B.C., it follows that the eclipse in question could not have occurred *so late as* 585 B.C.

Herodotus tells us that the Cimmerians, when driven from Europe by the Scythians, "had settled in the peninsula in which the Grecian city Sinope now stands." On carefully considering the historian's account of the reign of Alyattes, it appeared highly probable that this king did not expel the Cimmerians until after the termination of the Lydo-Median war. If we suppose this war to have been terminated in the vicinity of Sinope, Alyattes would thus have been brought into the territory of the Cimmerians, and have been probably induced by that circumstance to form the design of expelling these barbarians from Asia. And this view seems greatly supported by Herodotus' account of a subsequent war between the Lydian Crœsus and the Medo-Persian sovereign Cyrus. "Crœsus, having passed the river (Halys) with his army, came to a place called Pteria in Cappadocia. Now, Pteria is situated *over against Sinope, a city on the Euxine sea.* When Cyrus had come up, they made trial of each other's strength in the plains of Pteria."

Now, Crœsus and Cyrus appear to have engaged on the *eastern* side of the

* The battle of Salamis was fought about the 6th or 7th year of Xerxes. Darius reigned *thirty-six* years, and the united reigns of Cambyses and Smerdis amounted to *eight* years—in all, about *fifty* years.

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Halys, as Crœsus was the aggressor. And as Alyattes seems to have carried on a defensive war, there is, perhaps, nothing whatever to forbid (*should the facts of history be conclusive against the* 585 *hypothesis*) the idea that when the eclipse of Thales occurred, the contending armies were on the *western* side of the river Halys; perhaps as far northward as 40° 30′—*i. e.* 1° 45′ to the north of the limit of the *total* eclipse of 585 B.C; whose northern limit near sunset in those regions, was, according to the careful calculations of Mr Hind, 37° 46 + 1° 10′, or 38° 56′ north latitude.

The writer of the interesting article on this subject in the last number of your *Journal*, thinks that the eclipse of Thales could not be the eclipse which occurred in 585 B.C. He adds, "that it is certain that the eclipse of 610 B.C. can no longer be considered as the eclipse of Thales."

I have elsewhere discussed the question more at large, and expressed an opinion that 610 B.C. is the date which seems best to accord with the chronology of Scripture, and with that of Herodotus.

A few weeks since, I happened to meet with a popular monthly periodical, published on the first of last August, in which is the following statement:— "Of scientific facts, there is none more important than that communicated by Mr Adams (one of the discoverers of the planet *Neptune*) to the Royal Society at the closing meeting of their session. He has discovered that the principle of Laplace's calculation of the secular mot on of the moon is positively *erroneous*, and this is a discovery which affects the whole range of lunar astronomy, seeing that all the calculations made on the assumption that the moon really was in the place assigned to her are wrong. A staff of computers will therefore have to be set at work at the Observatory to recompute the lunar observations, avoiding the error, *which amounts to about seven seconds*. Those astronomers, also, who have written about the ancient eclipses, will have to go over their task again, and see what they make of it with the new principle."

Hence, it would seem to be at least possible, that new calculations, based upon more accurate data, may be favourable to the hypothesis that the eclipse of 610 B.C. was that of Thales. Perhaps your correspondent will be able to give some information on this point to the readers of your *Journal*.

5th May 1854. G.

P. S.—The writer of the above letter was induced to write it, on reading the essay on the Eclipse of Thales in the last No. of the *Journal of Prophecy*.

He has discussed the question more at length in an article in a quarterly journal, in which he has endeavoured to shew that the Scythian dominion in Asia (as recorded by Herodotus) was contemporaneous with King Josiah's desecration of the idolatrous altars in Samaria.

Mr Adams' recent discovery of Laplace's error with reference to the secular motion of the moon, appears to make it not impossible that 610 B.C. may yet be proved to be the correct date of the eclipse of Thales.

To the Editor of Quarterly Journal of Prophecy.

DEAR SIR,—It is written that in the last days perilous times were to come, when among other characteristics this was to be one, "Incontinent" (2 Tim. iii. 3.) The apostle Peter describes the men of that same day to be men who have "eyes full of adultery," (2 Peter ii. 14.) He refers also to the "lusts of the flesh," to "much wantonness," as then overflowing the race, as in the case of the world before the flood, and of Sodom and Gomorrha. Jude also gives the same warning, calling the men of these days "filthy dreamers," "defilers of the flesh." Now, I fear that we are fast hastening to this hateful consummation of lasciviousness. And one of the things which will hasten on this, will be the exhibition of these "nude figures," with which the new Crystal

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Palace is to be defiled and disgraced. The evil has gone far enough already; but it is now making a more fearful stride. How the demon of lust will triumph in that Crystal Palace! He has got the naked statue; he will soon as in Italy, get the living form itself.*

It is amazing to see the indifference with which even ladies have been led to look upon these indecencies, that should shock every modest eye. A friend of mine happened to express dislike and displeasure at the nude statues of the Hyde Park Palace, to a lady of professedly Christian principle, refinement, taste, and mother of a family of daughters. She was only *smiled at* for her pains. Yes, the professedly Christian mother smiled at her younger friend, for turning away her eyes from gazing on obscenity! She excused her on account of her youth and inexperience; but looked on her as one quite raw in taste and ignorant of the glories of art! The abhorrence of nudity was set down as puritanical; and because she could not feast her eyes upon the exhibition of human nakedness, she was pitied as a bigot to a narrow-minded morality.

These things are true, sorrowfully and awfully true. They ought to be written and proclaimed; not hidden through false shame. Let us not forget the Apostle's words, "eyes full of adultery;" and let us not scruple to denounce the horrid incentives to uncleanness with which the new exhibition is to be defiled.—Yours, &c., A Lover of Decency.

Poetry.

DUST TO DUST.

Dust, receive thy kindred!
 Earth take now thine own!
To thee this trust is render'd;
 In thee this seed is sown.

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* In consequence of the protests of some parents, the figures are to be draped. But this is evidently a great disappointment to some.

I subjoin as a note, an extract from the London *Record*, which, so far as I know, is the only newspaper that has taken up the subject:—

"The truth of these remarks is fully confirmed by the following extract from the *Lectures on the Results of the Great Exhibition*, by Mr Owen Jones. In that volume, p. 537, Mr Owen Jones is reported to have said,—'That with all the artists of England with whom he was acquainted, as well as with foreign visitors, he had found but one opinion, viz., that the Indian and Tunisian articles were the most perfect in design of any that appeared in the Exhibtion. The opportunity of studying them had been "*a boon to the whole of Europe.*" Many have been purchased by Government for the use of the Schools of Design—and will, no doubt, be extensively circulated throughout the country.'"

"And then he adds this remarkable passage: —'We see in the ornaments and articles from India the works of a people who are not allowed by their religion to draw *the human form*, and it is probable that to this cause we may attribute their great success in their ornamental works. Here in Europe we have been studying drawing from the human figure, but it has not led us forward in the art of ornamental design.' This is unanswerable testimony both against the pretended necessity of the exhibition and study of the nude figure for the advancement of the fine arts, and the correct taste of the fashion of low dresses. Mr Owen Jones is one of the managers of the Crystal Palace."

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Guard the precious treasure,
  Ever-faithful tomb!
Keep it all unrifled,
  Till the Master come.

Time's rude wave of riot
  Breaks above thy head;
Feet of restless millions
  O'er thy chambers tread.

Earthquakes, whirlwinds, tempests,
  Tear the quiv'ring ground;
Voices, trumpets, thunders
  Fill the air around.

Roar of raging battle,
  Shout and shriek and wail,
Startle even the bravest,
  Turn the fresh cheek pale.

Torrent roll'd on torrent
  Bursts o'er bank and bar,—
Sweeping down our valleys,—
  Swells the rising war.

Billow meeting billow
  Beats the shatter'd strand,
Rousing ocean-echoes,
  Shaking sea and land.

But these sounds of terror
  Pierce not this low tomb;
Nor break the happy slumbers
  Of this quiet home.

Couch of the tranquil slumber,
  For the weary brow;
Rest of the faint and toiling,
  Take this loved one now.

Turf of the shaded churchyard,
  Warder of the clay,
Watch the toil-worn sleeper,
  Till the awaking day.

Watch the well-loved sleeper,
  Guard that placid form,
Fold around it gently,
  Shield it from alarm.

Clasp it kindly, fondly,
  To cherish, not destroy;
Clasp it as the mother
  Clasps her nestling joy.

Guard the precious treasure,
  Ever-faithful tomb;
Keep it all unrifled
  Till the Master come.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

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THE QUARTERLY

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OCTOBER 1854.

Art. I.—GLIMPSES OF PALESTINE.

Kitto wonders that no traveller in Palestine has ever thought of looking for the great monumental altar ("a great altar to see to," Josh. xxii. 10), erected near Jordan by the men of Reuben, Gad, and half-Manasseh.* No doubt, in the course of ages it has been covered with mould and overgrown with shrubs; but yet it is not unlikely that there it still remains, reserved for some explorer's diligence and skill, and ready to yield up its testimony to the veracity of God's records of the past. Of late years, discoveries have been made not at all unlike what is here suggested, encouraging us fearlessly to anticipate a yet richer harvest whenever the land is subjected to the process of excavation, or, in other words, whenever the predicted days arrive when "they shall build the old wastes" and "repair the breaches," and "gather out the stones." In the wise providence of the Lord, Egypt, Nineveh, and now Babylon also, contribute their evidence, send their stores of confirmation, furnish their remarkable proofs of scriptural accuracy, preparatory to what is soon to be brought to light in Immanuel's land, thus deepening men's convictions of the infallible truth of the whole prophetic word, so much of which speaks of Israel and Israel's land.

But already the results of repeated surveys of the Land of Promise have been most interesting. And let us remark, whatever hitherto has been observed there has invariably tended to strengthen the faith of those who believe in the literality of the unfulfilled predictions. Whatever has hither-

* *Daily Bible Illustrations*, vol. ii.

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to been accomplished (every traveller tells us) has been in accordance with the *letter* as well as the *spirit* of prophecy. Wittingly or unwittingly, every new observer adds something to this department of Bible science; and where the traveller has breathed a spirit congenial with what all around him testified, he has never failed to find, at every step, the scenery of Palestine at this hour suggesting visions of Palestine as it is yet to be.

We have been delighted with this feature, among other excellencies, in the work of M. Van de Velde, that has lately been given to the public.* "A stranger from a far land," (Deut. xxix. 22), he went from Holland to visit Palestine, with the primary object of scientifically surveying its surface, as if the Lord were directing men to do their part in a work which He shall himself accomplish, when, as the true Joshua, He "divides Shechem, and metes out the valley of Succoth" (Psa. cviii. 7), and "measures Jerusalem, to see what is the breadth thereof, and what is the length thereof" (Zech. ii. 2). Passages from this truly Christian traveller will, no doubt, be very acceptable to every one who loves Zion, and reckons her very dust dear—all the more, because M. Van de Velde gazed on the land with an eye that from time to time turned toward the Blessed Hope, and saw the glory coming to every plain and mountain, stream and lake, city and tower, where now you read only "*Ichabod!*"

Let us, however, begin by getting acquainted with the friend who is to give us some glimpses of Palestine—getting acquainted with him, we mean, in regard to his personal love to our common Lord, and his simple faith in the rich gospel of the grace of God. He is one who has drank of "the waters of Siloah that flow softly;" he is one who stands on Calvary while looking to Olivet, and while looking from Olivet on Jerusalem and Israel. It is not every one who visits Palestine that speaks thus regarding holy spots, or what are usually reckoned such:—"We cherish a secret notion that the visiting these places cannot fail deeply to impress us. The Redeemer's love, we imagine, will thus come more plainly and more powerfully before our eyes, and the notion of love on our part toward Him will be awakened even to tears of gratitude. In the awakening of that feeling, we will love the very ground that once was trodden by the Saviour's feet, and it will be a blessed thing for us to be able to pray on such a spot. 'Call

* *Narrative of a Journey through Syria and Palestine, in* 1851 *and* 1852. By C. W. M. Van de Velde, late Lieutenant Dutch R.N., Chevalier of the Legion of Honour. Blackwood & Sons, Edinburgh and London. 1854.

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not this any worship of the dust,' we further argue, 'for the dust is endeared to us only through Him by whose bodily touch it was sanctified—and in the dust it is thus He alone, not the dust itself, that is worshipped!' Lamentable self-deception! How very different is the language of the Apostle. 'Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' Had enjoyment of religious impressions, and a life of holy sensations been dependent on the visitation of such holy places, God's word (instead of the oft reiterated and express command of the Lord Jesus to pray to our Father *for the Holy Ghost*), would have contained an injunction ordering us to make pilgrimages to Palestine—and then, alas for those who either from remoteness of residence, or from sickness, or for want of money should not be able to undertake such pilgrimages! Bitter, soul-corrupting invention of men! No, such is not the doctrine of Jesus. The life of communion with God, the secret converse with the Saviour, are quite independent of place and country. 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.'"

It is thus he writes at *Jacob's Well;* and then, feeling the legitimate and natural suggestions of the scene, he closes thus his letter to his friend—"Here I lay down my pen, wearied with travelling, and wearied with this long letter. Weariness and exhaustion are painful when they become extreme, but they afford us also a precious opportunity for learning to appreciate the love of Jesus as revealed to us in John iv. 6, and Heb. iv. 15. He, the Almighty, the Creator of the heavens and earth, 'sat down, being weary, on the well!' He, the 'Man of sorrows and acquainted with grief,' is not an high priest that cannot be touched with a feeling of our infirmities, but one who was in all points tempted like as we are, yet without sin."

At Nazareth he is led again to the same topic—"I do not mean that on visiting Nazareth we must feel insensible to the unfathomable love which moved the Saviour to spend the greater part of his life in this despised town. I allow that the sight of these mountains and valleys, which were so well known to Jesus, and so long frequented by him, is calculated to impress the mind very deeply with a sense of the lowly and self-denying love of the Son of God; and also, that there is a peculiar solemnity about the spots where we know that Jesus walked, where he came to pray, where he taught, and healed

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all manner of diseases. What I contend against is, the disposition to estimate the amount of spiritual loss by the greater or less intensity of feeling produced by such scenes and associations—and this seems to me the great danger in visiting holy places. We are ready to put confidence in our exercise of mind, transient though it be, as a ground of salvation; or, in other words, we *value our sensibility as a proof that we have found mercy in the sight of God through Jesus Christ. Not so are the Glad Tidings* of the Gospel. From it we learn that full pardon of sin, reconciliation to the Holy God, and eternal life, are offered to us freely as gifts purchased to us by Jesus Christ, the only-begotten Son of God. If, then, all our salvation from beginning to end has been wrought out by Jesus, who was given by the Father in the greatness of His love, what has man to do further than accept the blessing? and what greater dishonour can he be guilty of than doubting the sufficiency of Christ, either in love or power, to save to the uttermost all who put their trust in Him? *Let the word of God be the test by which we try the certainty of our salvation, and not the degree of impression produced by our visiting a spot, be it even the holiest upon earth.*"

We sympathise with our friend when he exclaims at *Nabi-Younas*—the spot which tradition assigns to the miracle in Jonah ii. 10, marking it by a small square open building with a dome—" O ye poor builders of the graves of the prophets, why do ye not remind the passers-by that '*salvation is of the Lord?*' Why do ye not write these words in large letters on the tombstone which ye have erected in honour of Jonah?" We sympathise with him as a Christian traveller when at the Samaritan villages he remembered how they refused to receive Christ, and how James and John proposed on this spot to bring down fire, till the Master said, "The Son of Man is not come to destroy men's lives, but to save." Oh, Lord Jesus! such are men's doings to Thee! such thy doings to men! On man's side, base wickedness; on thy side, toward the basely wicked, "a love that passeth all understanding!" Yet, again, we deeply sympathise with him when, tried with the hollow professions and impudent mendacity of the Bedouin Arabs near the Sea of Sodom, he gives vent, not to indignation, but to compassion—" Poor Bedouins! how shall they come to have any love for truth? The truth is hid from them. No man as yet has possessed enough of love for sinners, together with adequate physical powers, to trust his life among them as a messenger of the truth." And once more, ere proceeding to his views of the land, let us refresh our souls by partaking

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of the stream of Gospel truth that meets us on the way to Jerusalem, as the Holy City rises to view. "I feel (says he) as if I were far too guilty, too sinful a being to see Jerusalem! I feel a shivering sensation at the very thought that I.... shall behold Jerusalem! I would first prepare myself for this." And then he adds, "I feel a sort of oppression at the thought of treading the streets of Jerusalem *such as I am*. Ah, in that very name—*Jerusalem*—what an unutterable solemnity is involved! I ask myself whence arises this holy fear? And from within there comes a voice that replies, 'Jerusalem is the place where God's only-begotten Son, the Lord Jesus Christ, for *your* sins underwent the shameful and terrible death of the cross, from pure, compassionate, everlasting love! a love that surpasses all knowledge and understanding. There He was wounded for *your* transgressions, and bruised for *your* iniquities. He thereby delivered you for ever from the punishment of your sins, and from their destructive dominion; and thus reconciled you with the Almighty God of heaven and earth. Moreover, He has obtained for you everlasting life as an inheritance to be enjoyed in his own presence, God adopting you as His own child, and bestowing on you privileges so great that no tongue nor speech can express them. Of all this, He has given *you*, by his *word*, the most sacred and solemn assurance. *Come, see the place where the Lord lay!* Come; *although* all this hitherto you have but very lightly taken to heart. Come; *although* all this you have so little believed as having the most immediate and the closest relation to you. Come; *although* all this has never yet been the actual reality to you. Come; for the world's sin-offering, the death on the cross of the Lord Jesus Christ, is no vain imagination; it is not a matter with which you have no concern; no, it is a fact, *done* and *completed*—it is a fact that He hath *so* loved us, and hath obtained for us so great a salvation, even everlasting life! Come; for Jesus Christ came to be your Saviour. To whom are you more nearly related than to Him? And to what place on earth more than to Jerusalem, where He accomplished your everlasting redemption?' The reality is no longer to be placed at a remote distance, as our dull hearts are ever wont to place it. In material contact with the place of the Lord's passion, resurrection, and ascension, never have I so closely approached the actual fact! Yes, my heart beats at the thought—how little have I believed, how little have I hoped, how little have I loved! There is something very delightful, it is true, in *going up to Jerusalem;* but when my eyes shall to-morrow

gaze upon its walls, I shall feel how much cause I have to blush at the sight. Oh what a call to have 'our loins girt about and our lamps burning;' for unforeseen and unexpected shall be our going up to the Heavenly Jerusalem—that we may not be ashamed when we appear at its gates." In such spirit and tone does M. Van de Velde journey through the whole land.

But it is time now to look round with him on the land as it is and shall be. There is a prophecy, Isaiah xxxv. 1, "*The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singiny.*" The words "*for them*" refer to Israel, according to some, *e. g.* Mr Keith, in his "*Isaiah as it is*;" according to Gesenius, to the judgments of chapter xxxiv.; but may be regarded, perhaps, rather as emphatic particles, equivalent to "so far as they are concerned." The *wilderness* here meant is the desolate land of Israel, and the prediction of Isaiah is equivalent to that of Ezekiel xxxvi. 37. The "*solitary* place" is properly the "*dry* place" (צִיָּה), a place which too much of the sun has made arid—an appropriate description of vast tracts of Palestine, exposed by want of wood and want of water to drought and barrenness. These places are yet to revive, when Israel's day has come; for even as holy Adam, yet unfallen, was placed in a paradise of delights, so shall Israel, restored to God and raised from his fall, be placed in a renewed land. And Isaiah goes on to say, "*The glory of Lebanon shall be given to it*;" that is, to the land once desolate. Some understand the words, "*Lebanon shall have its glory restored to it*;" but the pronoun לָהּ, being feminine, cannot refer to Lebanon itself; it must refer to the עֲרָבָה, and the צִיָּה of the previous clause. So also "*the excellency of Carmel and of Sharon*" shall be given to the whole land. And this at the time when men at large, but specially Israel, are made to see "*the glory of Jehovah, the excellency of our God*," of which external nature shall present an emblem. Well, then, what does our traveller find that may help us to illustrate this prophecy? Let us give his own words—

1. *The wilderness and solitary place.*

"Four long and weary hours did we advance through this bare and lonely wilderness—hours of stifling heat, grievous bodily exhaustion, and intolerable thirst." (This was on the road from Masada to Zuweirah.) But he found, in this very region, "Here and there a plain, through which the dry bed of a stream wound its way, and where flowers, grass, and shrubs shewed how well fitted even these arid places were for the growth of plants, were they but

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supplied with moisture. In such places, we found the long prickly mimosa, with its beautiful yellow tiny flowerets, and its wholesome gum-drops, adhering in congealed lumps to its riven stem; the wild sorrel, whose astringent leaves are an excellent remedy for thirst; further, the wild rye, many sorts of camomile, slender heathy grass, and a dark green plant which I had often met with in the plains of South Africa, of which I remember the farmers make soap. The prophecies as to the wilderness being converted into fruitful and lovely tracts (such as Isa. xli. 8, 19, and xliii. 19, 20, and li. 3), came into my mind; and I *secretly wished that those who understood these passages of Scripture, not in a literal, but only figurative sense,* had been here with me, in order to see how easily the Lord could fulfil his word by merely sending streams of water through these districts."—Vol. ii. p. 107.

2. *The excellency of Sharon.*

"We travelled onwards through gently-ascending undulations, over a broad highway that lies as it were in the middle of an English park. Standard trees of large size and various sorts, as if laid out by human hands, form a forest in which we seemed to be taken back to all that is loveliest in our Western woods, without hindrance from the rank and wild vegetation of the East. There was no lack of hawthorn and oak, the latter neither so high nor so sturdy as in our country. Among the boughs and branches of this beautiful tree nestled all sorts of singing birds, and beneath its shade the fertile soil was clothed with a profusion of grass and flowers. *Here indeed we had found one of those spots from which the traveller may perceive that there are elements in the soil of Palestine for the production of the richest abundance of useful plants.* The ground is untilled by mortal hands, and yet what a profusion of charms does nature offer! *The want of water,* more than any other cause, *makes the land lie dry and dead.* "No doubt scarcity of water is the immediate cause. In the days of Israel's prosperity, water was to be had everywhere by means of wells and water-courses, and the greater *cultivation of trees at once increased the rain and diminished the evaporation from the ground.*"—Vol. i. p. 345-6.

3. *The excellency of Carmel.*

"At every step, the *ancient glory of Carmel* now become more and more evident to me. What a memorable morning in this wild flower-garden! It was at the most inviting season too, for it was spring. The verdure was now fresh and vivid; the vertical sun of summer has not yet scorched it. The hawthorn, the jasmine, and many another tree and shrub, whose sweetly odorous and elegant branches of blossom are unknown to me by name, are now in flower. Now it is that the fir-tree exhales its resinous particles most powerfully; the oak, the myrtle, and the laurel have tempered their dark winter green with glittering leaflets of a lighter hue. And what a variety of sorts of flowers are trodden upon by the traveller on his way! There is not one that I have seen in Galilee, or on the plains along the coast, that I do not find here again on Carmel, from the crocuses on the rocky grounds, to the fennel plants and narcissuses of the Leontes, from the intense red, white, and purple anemones of the plains, to the ferns that hide themselves in the dark sepulchral caves. Yes; Carmel, indeed, is still Carmel; the fruitful, the graceful, the fragrant, the lovely mountain that he was in the days of old. But his glory, his attire, is hidden, is 'withered' according to God's word, so that the traveller along the common highways beholds it not." "Our ride through the wild garden of Carmel, with its bright red tulips, its flush roses, its jasmines, its hawthorns, and so many other known and unknown flowers and shrubs, was in some respects unique. If there be much trouble and vexation in a journey through the Holy Land, there is also much

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that is lovely and agreeable, and an evening ride over the table-land of Carmel belongs assuredly to the latter category."—Vol. i. pp. 317, 328.

4. We now come to the *glory of Lebanon.* Upon this our author dwells with never weary eye and pen; Lebanon, "that goodly mountain," seems ever to kindle him to enthusiasm. He thus describes one of the chasms in the mountain where the Leontes dashes on in its thundering course:—

"The rocks rise perpendicularly to the height of sometimes 1000 or 1200 feet. I stood transfixed with awe at the sight of them. Down below, you hear naught but the continual hollow roar of the closely pent waters, vibrating and resounding with overpowering din. The froth, as it dashes up, keeps the base of the rocks constantly damp, whence the vegetation of this place is luxuriant to a degree I have seldom met with in my travels. The snow-white foam is often concealed by the overhanging trees, whose branches meet, and thickly intertwine. Large eagles were describing parabolic curves above our heads; sometimes they sailed slowly over the whole length of the ravine, as if wondering at the bold intruders on their domain; sometimes they came flying with food for their young ones, diving down first to some distance to hollow rocks beneath their nest, to reascend again to it soon after, with a majesty such as the eagle alone possesses. It was then I understood that word which the Lord spake to Job, to make him acknowledge his insignificance—'Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place. From thence she seeketh the prey, and her eyes behold afar off' (Job xxxix. 27-29). Man has no dwelling here. The wild beasts alone frequent these caves. Therefore was I the more anxious to see this region, from whence 'the springs are sent into the valleys, which run among the hills' (Ps. civ. 10). William was quite excited by the grandeur of this scene. Calm and composed as he was at other times, here he sprang like a mountain goat from one cliff to another, giving vent to his feelings in loud and repeated exclamations. As for me, my sensations were of a different nature. I felt oppressed and awed in that narrow mountain cleft, with those precipices thousands of feet high; and I thought of the fearful state of feeling of those who shall one day say 'to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?' (Rev. vi. 16, 17)."—Vol. i. pp. 145-6.

"Not the luxurious Java, not the richly-wooded Borneo, not the majestic Sumatra or Celebes, not the Paradise-like Ceylon, far less the grand but naked mountains of South Africa, or the low impenetrable woods of the West Indies, are to be compared to the Southern projecting mountains of Lebanon. In yonder land, all is green, or all is bare. An Indian landscape has something monotonous in its superabundance of wood and jungle, that one wishes in vain to see intermingled with rocky cliffs, or with towns and villages. In the bare table-lands of the Cape Colony, the eye discovers nothing but rocky cliffs; trees and forests are wanting; and there are parts where one may travel for hours together without meeting with a single human being or human habitation. It is not so, however, with the Southern ranges of Lebanon. Here there are woods and mountains, streams and villages, bold rocks and green cultivated fields, land and sea views; here, in one wood, you find all combined that the eye could desire to behold on this earth."—Vol. ii. p. 433.

"What above all things is remarkable, is the infinite variety of the scenery that surrounds us. Whether our winding path takes us over a height or

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through a gorge; whether it passes by a projecting rock or takes a bend into a ravine, where, for a short time, it seems entirely to disappear; whether we are enclosed in woods, or emerge into open day, where the eye can command distances of more than two days' travelling, at every turn we have a change; there is ever something new to attract and to ravish. Bear in mind, too, the fertility of these mountains. Look at the terraces, cultivated with rich vineyards; see with what difficulty the clusters are supported by branches and stakes. Where saw you ever such grapes, so large in size, and in such enormous clusters? Look at the mulberry gardens on those other terraces down below. These are reared, not for the sake of their fruit, as with us, but for their leaves for the feeding of silk-worms, the breeding of which now begins to form so important a branch of industry in Lebanon. But your eye has not gauged the lowest path. It has descended from the vineyard terraces to those of the mulberry-trees, and from that it descends to a number of other terraces, one in succession below the other. On some of those lower terraces you see pasture land, and cattle grazing; on others, the grayish colour of the trees betrays the cultivation of the olive; on others you see the pale leaves of the poplar, or the golden green of the pomegranate; and in yonder trees, with their thick, dark, and elegant crowns, you recognize the walnut, which I would call the king among the trees in Palestine. We have now come to the corner of a rock, and behold, an entirely different scene at once presents itself. In front of us is a mountain amphitheatre, with steep walls of a yellowish colour, streaked with brown veins. You instantly recognize the sandstone formation; and the wood that thrives best on sandy ground, the fir or pine tree, in spite of the steepness of these hills, firmly inserts its roots within the cliffs."

"The Kirweh presents a place where the rocks have not been rent, but where the water has made a way for itself through the solid masses below. The gorge at this place has a truly frightful aspect. The rocks, thrown in the wildest manner one upon another, and the thundering roar and tumult of the waters in the dark abyss, which is occasionally hidden by the foliage of sycamores and wild fig-trees, no pen can adequately describe such a spectacle in all its wildness and grandeur."—Vol. ii. p. 448.

"Much already have I said to you about Lebanon and its glories. Yet between Hermel and the Cedars I saw still more of nature's beauties, and these, too, of quite a different kind from what I had seen in the more southern mountain ranges at Jebea or Jezzin. From Hermel our path began immediately to rise, and brought us ere long into a high-situated valley, which had been transformed into a magnificent park, by the hand of nature alone, without any assistance from the hands of man. I was ravished with the picturesque groups of oaks, the fantastically-shaped terebinths, the oddly-twisted stems and branches of other trees, in which were blended together all sorts of green, pale, dark, yellowish, or sometimes more inclining to brown. At other points, again, the road led over rocky plateaux, grown over with short prickly shrubs. Alternately with these there appeared at other places cypress groves, where each several tree was in itself a study for the landscape painter; some on account of their enormous stems and branches; others on account of their trunks having been broken by storms, or being half decayed with age; and others, too, on account of the bright verdure of the shoots here and there springing up from a piece of root apparently dead, and partially torn out of the ground. Would you see trees in all their splendour and beauty, then enter these wild groves that have never been touched by the pruning-knife of art, where neither branches nor stems are ever bent into rectilinear forms, and where the dead wood is never removed from amid the living. Come up into Mount Lebanon, and then tell me if you ever had an idea of such natural cypress groves as are exhibited by the elevated valleys of this mountain range."—Vol. ii. pp. 474-5.

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"On that day I chose for my night-quarters Bsherreh, which lies 1500 feet lower than the Cedars, and on the edge of a deep ravine. It is a poor Maronite village, but surrounded, nevertheless, with the boldest and most magnificent natural scenery. Waterfalls rush on all sides down the perpendicular walls of rocks, and woods and gardens cover the pre-eminently fertile soil. What a charming place this would be, did not its poor population lie oppressed in the chains of the priestly slavery of the Maronites! Truly I know not which to wonder at most, the very great fertility of these mountain sides—a fertility constantly nourished by the snow waters that descend from the lofty summits of Lebanon—or the profound wretchedness of their inhabitants, whose superabundance of material bliss is of no use to them, and brings them no prosperity. How delighted many would be to choose a summer residence in these regions! How useful the healthy and invigorating air of Mount Lebanon might be to such of our invalids as are in a condition to undertake a journey thither! But the state in which these villages are at present, the annoyance that people would be subjected to from their inhabitants, and the total want of comforts and conveniences, such as convalescents require, make Lebanon as yet quite unfit for that purpose. May our eyes yet behold better days, days of emancipation, of deliverance, and of restoration; days in which the Lord will turn again the captivity of the His people; then first shall we learn rightly to appreciate the blessings which are treasured up in Lebanon, in its fertility, its productions, its running streams, and its exquisite climate."—Vol. ii. p. 480.

It is this "*glory of Lebanon*" that is to be given to Israel's renewed land. All the verdure, fragrance, beauty, majesty, the streams, the cool breezes, the mighty forests, the shade, the fruitfulness, all this shall be "*given to it*," given to the land long desolate, long a wilderness, long a צִיָּה, a dry, arid soil.

What has he to tell us of *Jerusalem?* He tells us much of it, but we give only one sketch. On the last Sabbath he spent there, he saw it from the north-east, from the height of Scopus, in a flood of light, while the surrounding hills lay in shadow, the sky being cloudy, and the sun only now and then breaking through the clouds. "We could not possibly have seen the royal city more brilliantly illuminated. I can well understand, after such a sight, why Jerusalem was chosen by God before all the cities of the earth—not alone because of its royal situation, but, among many other reasons, because of that also. Yes, truly; *Jerusalem,* although her crown of royalty has been wrested from her head, although she has been sunk in dust and ashes, *Jerusalem* cannot conceal her royal descent!"

A friend had asked him to send home a somewhat accurate view of the "*Mount of Olives.*" "You say, 'I have seen many prints of it, but methinks you might introduce something into it which I find wanting in them all. The clouds do not please me in such drawings. I would have you draw the clouds as if they were already marshalling themselves together

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to form themselves into the shape of a throne—*for it is there, on the Mount of Olives, that, according to Zechariah* xiv. 4, *He shall descend.* Your eyes (it is true) will not behold that throne just now, but contemplate the Mount of Olives as an heir might be supposed to contemplate beforehand his inheritance which has been bequeathed to him by testament—Canaan, the chrysalis from which, at the magic stroke of God's almighty power, the beautiful butterfly will instantly emerge, glittering with gold and purple, in the rays of the everlasting Sun of Salvation.' O my dear friend, how must I disappoint you! The time of the bridegroom's feast is not yet come. We have first to raise the psalms of humiliation before we unite in the great choir to sing the praises of the King, as set forth in Psalm xlv. With Christ's people it is as with Christ himself—first, down into the depth of the Cedron valley, then upward to the Mount of Olives."

What did he think of the Holy Sepulchre? Did it seem to him the true *Calvary?* He says of it, that the true Christian has nothing to expect there but deep prostration of soul; for frightful idolatry, and such diabolical trickery as "the holy fire," is the religion of the place. "The pen revolts from entering into details. There is but one consolatory circumstance in the midst of this God-dishonouring idolatry. The spot represented as *Golgotha* and *Joseph's garden* has nothing in common with the true site of those places. *The whole is false.* Blind deception! The Lord has given over the erring to their own blindness, and the place that was consecrated by the atoning blood of the Son of God He has preserved from this desecration. *Where, then, lay Golgotha?* This, indeed, is the grand question, the resolving of which God has in love prevented. Did people know where the true site of Golgotha is, the church of the sepulchre would, in a few weeks, be transplanted thither, and the abominations now perpetrated on the false Golgotha would be transferred to the new. For the heart of man *will* commit idolatry with wood and stone" (i. 498-9). How true are these statements! and no less so is his assertion. "Even were Christ already reigning in Jerusalem, and before his ancients gloriously (Isaiah xxiv. 23), nothing less than heavenly eye-salve would enable us to say, 'We beheld his glory.'"

From Jerusalem, we may turn aside to visit a city not mentioned by name in the Scriptures, but which has almost acquired something of a sacred character by reason of its associations with those Christians who forsook Jerusalem when they saw it compassed with armies. *Pella* was the spot to

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which they retired—a town beyond Jordan, under Roman sway, and retired, in great measure, from the turmoil of the civil war. It was reasons like these (not the fact of the city being a fortress, as M. Van de Velde has erred in supposing), that led these followers of the Lord who studied prophecy, and found it a "light in a dark place," to betake themselves to Pella. *Pella* became to them a Zoar—an ark—an emblem to us of our place of refuge when we shall see the sign of the Son of Man in heaven. Our *Pella* is New Jerusalem, that shall open its gates to receive us when the earth's days of vengeance have come; and, as these believers left many an acquaintance, if not many a friend, so on that day we may be compelled to look back and bid farewell for ever to too many of those we sought in vain to win to Christ in the day of grace. It is such associations as these that give *Pella* its interest. It was long unknown; then, it was supposed to be a place called "Bîl," or "Kefr Abîl;" but has at last been detected under the name "*Tubakat Fakil*," *i. e.* the terraced plain of *Fahil*, the name *Fahil* being the native corruption of Pella, by aspirating the letters. Here is his account of his visit, in company with Drs Robinson and Smith (p. 355, vol. ii.):—

"On rounding a hill, we saw the ruins of Pella at half-an-hour's distance to the south, and at once bent our steps toward them. We found ourselves among the veritable remains of an ancient and important city. Not only are large stones scattered about, but portions of the walls are still standing, and the line of streets is here and there traceable. The city has been built on a kind of large terrace, at a height, I should think, of not less than six hundred feet above the level of the Jordan. Towards the north, west, and south, the hill slopes precipitously, on which sides ascent is impracticable; but the north-east and south-east parts of the terrace connect it with still higher plateaus. At the foot of the hill, on the south-eastern side, is a fountain of such copiousness as to shew it to be the famous fountain of Pella, spoken of by ancient authors. The existence of this fountain corroborates the testimony derived from other sources. Pella is endeared to us as the hiding-place of the Church of Christ during the time of the desolation prophecied by Daniel. How many prayers and thanksgivings must have then ascended from this spot! These circumstances made our discovery very valuable unto me. I could not, however, but regret the haste of my fellow-travellers, which prevented me from making so thorough an examination of the ruins as I could have wished. I was, by the same reason, also unable to take a sketch of the scene, by the help of which you might have formed a correct idea of the situation of Pella. All that I possess as memorials of my visit are a few pieces of Mosaic pavement, some fragments of Roman pottery, and a piece of the calcareous deposit. Dr Smith, when wandering in another part of the ruins, found a piece of tombstone with a Greek inscription, probably a monument of the time when the church of Pella was ruled by its own bishop. The spot was so attractive to me, as well as the view of the surrounding country charming, that I had great difficulty in tearing myself away from it. The prospect from Pella is wide and extensive, embracing many of the most ancient places in Holy Writ. In the foreground, at my feet was the Jordan,

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flowing through its woods of tamarisks. On the other side rose gently the plain of Beisan, surmounted by the high tell of that name. In the distance were the mountains of Gilboa, the whole stretch of which is seen, even as far as ancient Jezreel. Opposite this, to the north, rises a mountain ridge, on one of the highest points of which stands the village of Kaukab. This conceals, in great measure, the other tells of Galilee. Little Hermon, however, peers above the ridge. Between Gilboa and Kaukab, the eye wanders over the wide plain of Jezreel till it rests on the faint blue cliffs of El-mokhraka, which form its western boundary—the part of Carmel where I discovered the site of Elijah's sacrifice."

M. Van de Velde has given a positive contradiction to De Saulcy's alleged discoveries at the Dead Sea. There are *no ruins* of the old city of Sodom, or Gomorrha, or Admah, or Zeboim. De Saulcy, in his eagerness to tell something new, and in his ignorance of the deceptions travellers may be exposed to, mistook rocks for ruins. It seems that, without care, this may easily be done in Palestine. We find M. Van de Velde himself saying (at p. 353, vol. ii.)—

"Once we maintained, in opposition to our guides, that we saw ruins on the top of a hill to our left; but when we ascended in order to decide the point, we found that what had appeared at a distance as hewn stones and pieces of walls, was only the stratified formation of natural rock. The traveller in Palestine is continually liable to mistake rocks for ruins; and again, he may easily pass by ruins without perceiving them."

He has the following remarks on the catastrophe that overwhelmed the Cities of the Plain, and on the possibility of a yet future restoration of the lake to sweetness :—

"Fire descended from heaven, and kindled the combustible matter with which the earth was filled. The consumption of the layer of bitumen under the trodden ground made its level sink several feet. The water of the Lake thus obtained free access to the Plain, and the site of the doomed cities was covered for ever. The tremendous shock given by this catastrophe to all surrounding nature probably stript the salt mountain of the loose earth with which it must at that time have been covered; for the salt would otherwise have destroyed the whole of the vegetation of the Vale of Siddim. The salt mountain, however, being once uncovered, every shower of rain must have washed down a considerable quantity of salt into the sweet water basin, which would always be increased as long as the salt mountain remained." "Is it possible that this lake, so over impregnated with salt, should ever be restored to its sweetness? The Scripture seems to point to such an event in Ezekiel xlvii. 8-10, even with the addition, in the 11th verse, that, 'the miry places thereof, and the marshes thereof, shall not be healed. They shall be given to salt.' I dare not, however, express an opinion as to how the passage should be understood" (ii. 122).

Israel's hopes are ever occurring to the mind of a Christian pilgrim in Palestine. "Who will not rejoice when the Lord arises to avenge the tears and blood of his unhappy people in Palestina? Palestina! how dread is the curse which hath fallen on thee! Heaven shall rejoice, and earth shall be glad,

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when the Lord shall turn away thy captivity" (i. 155). "What a glorious country! What mountains, what valleys!" had been our traveller's feeling in Switzerland. "Yet I must say that, comparing Lebanon with Switzerland, even now when 'the land mourneth and languisheth,' and 'Lebanon is ashamed and hewn down,' God's word is true—the land of Israel, the land that the Lord espied for Jacob, is the '*glory of all lands.*' O that our hearts were truly quickened to turn to that God with prayers and supplications for Israel's salvation!" Again, he exclaims—(ii. 364)—"Were Christians to visit this land it would lead them to take a far deeper interest in Palestine and its heirs; it would make them to bear these more frequently on their spirits before the God of all grace. If the Lord's people became followers of Paul in praying for the salvation of Israel, such a manifestation of love could not be long resisted by the objects of it, and the prayers of the latter would soon begin to ascend together with those of the Christian; and we know that God has promised deliverance in connection with humiliation and prayer, but not in any other way."

Not far from Salim, he writes—

"Jordan is broader here, and the vegetation on both banks extends much further to the east and west than in the lower part of the Ghor, forming, as it were, a garden so beautiful and pleasant that I could for a moment imagine myself standing by one of the Paradise-like streams of Java or Celebes. The sun rose while we were preparing to ford the river, brightening the green of the willows and tamarisks around us. The sky above us was perfectly clear, the air cool, not yet heated by the rays of a vertical sun; the water, calm and transparent, flowed gently over a bed of lava, limestone, and flint pebbles; the solemn silence which pervaded the scene was only disturbed by the melodies of the nightingale. Is it a wonder that I lavish praise upon such a stream?

"At the spot where we crossed, the river divides round an island, and thus increases its breadth. But its depth even here is not to be despised, for it was with great difficulty that the horses could keep their footing, as the water was nearly as high as their backs. From this I could see the impossibility of crossing the Jordan except by swimming when it is swollen, and while no ponts or bridges are provided. I could not help thinking to what profit so abundant a supply of water might be turned. Even without the Jordan the Ghor is capable of irrigation by its manifold rivulets which descend from the hills; but what a Garden of Eden would this valley become were water from the Jordan to be diverted into it! The very climate would undergo a change, for those scorching winds which sweep over the Ghor, gathering increase of heat with every mile of surface over which they pass, would then be greatly cooled by the trees and streams with which the country would abound.

"What shall not the eye of man behold when Israel's curse shall be turned into blessing!" (ii. 348.)

Apart from prophetic views, a visit to Palestine under such a guide leads us to illustrations of customs that clear up Scrip-

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tural allusions; and often names are noted by this traveller which another may make more use of than the author himself. Of this latter class, we would suggest, is the name "*Ain Jâlûd*" (ii. 368), a copious and noted fountain, sending out streams, thought to be that mentioned in 1 Samuel xxix. 1. May not this name (absurdly said to mean "fountain of Goliah") be a remnant of the "*Mount Gilead*" in Judges vii. 3, which has been always a stumbling-block to commentators? A *Gilead* on the *west* of Jordan, and near the great Plain! Yes, it would seem from this old fountain still retaining the name "*Jâlûd*," or *Gilead*, that a district near Gilboa and Hermon had borne that name. If there was a *well*, why not a *hill* of that name? And if "*Ain Escali*," (ii. 64), the *fountain* of *Escali*, be considered at once as a reminiscence of the *brook Eschol*, on the same principle we take this "*Jâlûd*" to indicate that formerly, as Judges vii. 3 implies, there was a hill of the name "*Gilead*," west of Jordan. No need of proposing a new reading, such as "Gilboa"—no, this name, which every passer-by hears of, proves there was once a *Gilead* there.

Lingering over these pages, we extract for our readers still another passage of general interest, the supposed discovery of the "*Salim*" of John iii. 23.

"There is a name of greater significance in this neighbourhood, viz. that of "Shech Salim," given to a Moslem tomb or weli. From the name as well as from the position, it being at a distance of eight Roman miles from Beisan, which is the distance given by Jerome, and also from the great abundance of water, I am led to conclude that this is the site of Salim mentioned in John iii. 23, being near to Ænon where John baptized, "because there was much water there." It is true that the name of a weli has nothing to do with the name of a city. But as Salim must have been situated hereabouts, I cannot think that this weli has been merely accidentally erected in honour of a shech of that name, but rather in honour of some shech of Salim who had procured for himself the respect of the people. I communicated my views to my fellow-travellers, who did not, however, agree with me, and as I had not Philip with me, I was not able to question the natives regarding Ænon and Salim as I could have wished. But it satisfies me that I have found in the very position assigned by Jerome to the Salim of John iii. 23, a ruin, in which the name is preserved, though it be but as a weli, and situated moreover where there is much water. Not only the brook of Wadi-Chusneh runs close to this site, but there is a splendid fountain gushing forth from below a rock under the shade of a tree beside the weli. Rivulets also wind about in all directions, so that we were quite in raptures at this rich abundance of water. I have found few places in Palestine of which one could say so truly, "Here is much water" (ii. 345).

Ever and again we meet with the state of mind which dictated such a sentence as this—"How happy do I feel that, while I give my testimony to the fulfilment of God's curse pronounced upon the land of Israel, *I can speak also of the ele-*

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ments of blessing everywhere visible in the midst of desolation. Is it not remarkable that it is precisely the most remote districts, those that are seldom or never visited by tourists, that present the most striking instances of that blessing which, although withheld for a time, is not the less, on that account, deposited in the soil?" But this evidence is now coming into notice, as if to revive the hope and sustain the faith of those who pray for Israel and the land. "Yes; while the Lord long delays the fulfilment of his promise, He so orders it that again, more than has been the case for hundreds of years past, this and the other traveller penetrates into these remoter places, sees and makes known the fertility of the ground, and thus makes his testimony tend *to the fortifying of those who, in patient faith, wait for the fulfilment of His coming*" (i. p. 348).

We now close these glimpses of the Land of Promise. It must ever have been a sanctifying exercise for a soul, delighting itself in Jehovah's truth, to survey "the land flowing with milk and honey;" for every excellence discovered there was witness to the faithfulness of Him who described it in his promise in these glowing terms. Is there not something of this reference to the Lord's faithfulness in bringing Israel to a land that was "the glory of all lands" pervading the *Song of Songs*? Some, indeed, suppose that song specially and peculiarly intended for the day when Israel acknowledges the Lord Jesus as Saviour and King, with a Nathanael-like burst of surprised delight, "Thou art the Son of God! Thou art the King of Israel!"—in which day the land becomes "*Beulah*," the married one, and no more "*Azubah*," the forsaken one.

"Hark! 'tis the 'Bridegroom's voice!' Put on thy beautiful array;
Shake off the dust! Arise, my Love; my Fair One come away!
Gone is the winter, flowers appear, a bright and smiling band;
And the soft turtle's gentle voice rings sweetly through the land.
The fig-tree putteth forth her figs of young and softest green,
And on the vine, in fragrant bloom, the tender grape is seen.
Sweet is thy voice! thy countenance is comely as the day—
Awake, my Love, my Fair One, arise and come away."

There is no doubt at least that the touches of scenery in the "Song of Songs" would fit the chords of Judah's harp in the day of restoration with peculiar sweetness. At this hour, Meshullam's garden at Bethlehem (vol. ii. 27), in a narrow glen, presents us trees, and plants, and flowers, that give to one spot the name of "vale of nuts;" to another, "hill of peaches;" to another, "valley of figs." We saw, too, the glorious scenery of Lebanon, in manifold magnificence, helping us to

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realize what (when the curse is lifted off) may be included in the invitation—"Come with me from Lebanon, my Spouse, with me from Lebanon!" It speaks of Carmel, Gilead, Tirzah, Heshbon, Engedi, Hermon or Shenir, Sharon, Baal-hamon, Bath-rabbim, Jerusalem, Zion, Bethel, Damascus, Amana. We cannot but suspect that the daybreak will disclose to us much that is now most imperfectly understood regarding that Song's allusion to Immanuel's land. And if we are right in this supposition, then, too, we are stating something more than merely conjecture, when we assert that the scenery of Palestine shall be a theme for the harp of Judah in the latter days—Israel's hills and valleys resounding the praise of Him who promised and performed what he spoke to the fathers, that he had "espied for them a land that was the glory of all lands."

Art. II.—PROXIMATE EVENTS IN UNFULFILLED PROPHECY.*

The attempt to determine our actual place in the roll of prophecy, as it presupposes a fixed system of interpretation, will generally commend itself only to those by whom that system is accepted. Hence it is needful, at the outset, that the writer should either explain and vindicate what he holds to be a true outline of unfulfilled prophecy, or else refer his readers to other works that sufficiently embody his own views. For several reasons he prefers the latter alternative, and therefore begs to recommend to all who may read this paper the following few and small volumes:—*Aids to Prophetic Enquiry*, by B. W. Newton, 1st, 2d, and 3d series; *Thoughts on the Apocalypse*, by the same; *Remarks on the Prophetic Visions in the Book of Daniel*, by S. P. Tregelles, LL.D., 2d edition.

Proximate events in unfulfilled prophecy easily range themselves under five heads:—I. The Jews. II. The Na-

* With a good deal of what is advanced in the following article, we do not accord; yet we give it place as affording matter for thought to the students of the Word of God. We specially shrink from the way in which ultra-futurism throws up events and periods between us and the Lord's coming, and then tries to prove that the intervention of these, (even though they may occupy ages), is no hindrance to our watchfulness. Thus extremes have met; for this is precisely the ground which anti-millenarians have taken up. If ultra-futurism be true, then the advent must be thrown into the far distance; and the insertion of a thousand years of darkness between us and it, will be just as deadening as the insertion of a thousand years of light. In either way the thought is suggested, "My Lord delayeth his coming."—Editor.

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tions. III. Moral Signs. IV. Physical Signs. V. Ecclesiastical Signs.

I. The Jews.—The records and prophecies of the nations occupy in Scripture a place entirely subordinate to that which belongs to God's chosen race. From the earliest period, Gentile politics have been made not only secondary to, but dependent upon, those of Israel. Deut. xxxii. 8. Accordingly the protracted period that has elapsed since the last dissolution of their state is almost a blank in sacred prophecy, which, however, becomes more minute and circumstantial than ever when it treats of the end of the age, and the period shortly preceding it, when the Jews will again possess some sort of national standing. Whenever this shall be, the haziness through which the scenes of the latter days are still contemplated will begin to be dispelled, and somewhat of a sharp outline to present itself. With that portion of the twelve tribes which has been long "scattered abroad," James i. 1, and which will be gathered to their land *after* the great crisis, we are not here concerned; but it will suffice to refer to Joel, the latter chapters of Zechariah, and Malachi iii., for evidence that before the end of the age a large body of Jews will be found in Palestine, in an unconverted state, having a temple and sacrifices, &c. See also Dan. viii. 11–14; ix. 27; xi. 31; Matt. xxiv. 15.

The return, therefore, of numbers of the Jews to their own land (a thing commonly now talked of), would be a most significant event, and we shall probably not be mistaken in considering it as near at hand. Before it takes place, it is premature to look for the appearance of Antichrist, who is always spoken of in connexion with the Jewish people *in their land*. Meanwhile, it may not be uninstructive to watch the progress, on the one hand, of a latitudinarian spirit among them, suitable to the prominent part they will most likely take in the latter-day scenes (*Aids*, 2d series, p. 103, &c.); and, on the other, of religious feeling in some, and adherence to the Old Testament apart from tradition: for the class which in prophecy is spoken of as finally identified with Antichrist, and that which, according to its light, gradually increasing, will stand in faithful testimony for God, and be sealed by Him (Rev. vii.) as His servants, will probably both assume by degrees the characters which will respectively distinguish them at the time of the end.

The emancipation of the Jews from civil disabilities in this and other countries may ere long take place, and perhaps lead to, or be connected with, their obtaining a political stand-

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ing in their land. See a letter on "Jewish Disabilities," by B. W. Newton : Nisbet.

II. The Nations.—The image (Dan. ii.) is still standing entire. For it symbolizes the four empires, not territorially, but according to their systems of government. Each has infused into its successor some of its moral elements, and lived as to its institutions after its territorial dominion had passed away. (*Aids*, 3d series, chap. ii.). The Roman empire, symbolized by the legs and feet of the image, and by the fourth beast (Dan. vii.), will, *including both eastern and western divisions*, very shortly before the second coming of the Lord, be divided into ten kingdoms. (Dan. ii. 34, 44; vii. 24, 26, 27; Rev. xvii. 12–14). At present we can reckon (including the smaller states) above twice that number.* Either then by wars, or diplomacy, or both, considerable changes have to be effected before the time of the end can be pronounced *very* near. Nor will Antichrist appear till the ten kingdoms are distinctly formed (Dan. vii. 8, 24). For a detailed view of the changes to be expected leading to the formation of the ten kingdoms, see *Aids*, 3d series, chap. iii. The viii. Dan. shews that the four divisions of Alexander's empire, viz., Greece, Egypt, Syria, and the rest of Turkey both in Europe and Asia, will form four of the eastern kingdoms. Mr Newton is probably right in supposing that France, Spain, and England will continue kingdoms to the end; and his remarks (*ib.*, p. 46) are most important, to the effect that all the kingdoms in the image being endowed with supremacy, that is, inheriting the headship of Nebuchadnezzar, no external power (as, for example, Russia) will ever be able to deprive them of it, at all events finally, though it may exercise influence over them in various ways up to the final development of the ten.† Neither Russia, nor any other power not within

* The countries included in the Roman empire are the following:—3 *Empires*, France, Austria, Turkey; 10 *Kingdoms*, Great Britain, Belgium, Bavaria, Wirtemburg, Spain, Portugal, Sardinia, Two Sicilies, Papal States, Greece; 2 *Grand Duchies*, Baden, Tuscany with Lucca; 2 *Duchies*, Modena with Massa, Parma; 2 *Republics*, Switzerland, Ionian Isles; 2 *Pachalics*, Egypt, Tripoli with Barca; 1 *Beyalic*, Tunis. To which must be added Rhenish Prussia, most of the Rhine, and part of Morocco.

† Russia figures largely in the lucubrations of some respecting the future. See, *e. g.*, the wild speculations of the author of *The Coming Struggle*. The clever author of *Notes on Noses* thinks that Napoleon's prediction, that in fifty years Europe would be Republican or Cossack, was only a little wide of the mark. According to him, it will be both,—first Republican, and afterwards Cossack. Unless prepared to ignore the plainest rudiments of sacred prophecy, we may safely affirm that it will be neither. Even were "the Sclavonian nations, with hordes of Mongolian Calmucks and Tartars," to make Europe "a heap of ruins," as this writer thinks will probably be the

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the limits of the Roman empire, will be able to keep permanent possession of any portion of the latter. For the same reason, we may expect the separation from Germany of Baden, Wirtemburg, the chief part of Bavaria, and Rhenish Prussia. About the more doubtful question of Bessarabia, Moldavia, and Wallachia, see 3d series, pp. 51, 56. "It may be questioned," says Dr Tregelles (p. 73) "whether the tenfold division of the Roman earth must be precisely in accordance with its geographical boundaries; but at all events it seems clear that the *seat* of all the kingdoms must be *within* the Roman bounds, as well as the main body of the territory; further than this, it may not be safe to venture an opinion. . . . . . . There may be districts beyond the Roman earth which will be connected with parts of the ten kingdoms. It is '*out of*' the fourth kingdom that ten others arise, whatever exterior territory any of them may possess or conquer."

Admitting the uncertainty that exists on this point, which, he remarks, concerns Ireland, Scotland (north of the wall of Antoninus), the central part of Hungary, Bohemia, and all German Austria north of the Danube, and the colonies of England, France, Spain, and Portugal, Mr Newton (3d series, p. 51) thinks that these countries will either be entirely detached from what is strictly the Roman empire, or at least to the extent of their obtaining distinct and independent legislatures, as already in the leading colonies of England. We must be content, however, to leave the interesting question of the destinies of India, Canada, Australia, &c., with relation to the events of the last days, for time alone to determine.

From what has been remarked above, it follows that any political change which shall reduce the present number of the states of the Roman empire, will be a sign of the times on which great stress may safely be laid. On the other hand, the independence of Syria may be looked for, not only from the Scriptures already quoted, but from Dan. xi., which, with the exception of the first four verses, Dr Tregelles has successfully shewn to be unfulfilled (p. 180, &c.), and to contain

case at some distant period, the necessities of prophecy would require that the fourth monarchy should be re-established. It is reserved for a very different agency to smite the colossus with an annihilating blow (Dan. ii. 34, 35, 44, 45). There will very likely be a mingling of northern hordes with those of central Asia, which will, just before the day of the Lord, capture the Eastern metropolis of Antichrist (Is. xiii.; Jer. xli. 52); but it will be after the commencement of the millennium that the great irruption of Muscovite nations into Palestine will take place, minutely described by Ezekiel (xxxviii. and xxxix.), in his prophecy against "Gog, the land of Magog, prince of Rosh, Meshech, and Tubal."

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a prophecy of events in Egypt and Syria shortly preceding the rise and career of Antichrist (ver. 21–end). From ver. 5, we learn that there will be a powerful king of Egypt, one of whose princes will attain to yet greater power than that of his sovereign, and become (ver. 6) king of the North, *i.e.*, Syria. The fulfilment of this will constitute a distinct landmark, that will enable "the wise" (xii. 4, 10) to compare the subsequent series of events with the minute predictions of this chapter, which will be to them as a chart, wherein, with a certainty and accuracy before unattainable, they will be able almost from year to year to trace the progress of events leading to a crisis of unparalleled importance. At the same time, the nations, and all but such as are endowed with spiritual understanding, will be utterly in the dark as to these things (xii. 10). Syria, however, may become a separate kingdom before the fulfilment of verse 5, so that what is predicted there cannot be confidently classed amongst proximate events. When it *is* fulfilled, a period of many years must afterwards elapse before the rise of Antichrist (ver. 21); yet not, so far as we can see, so great a number as to prevent many who shall witness the commencement of these scenes surviving to the end, and being those who are alive and remain to the coming of the Lord (2 Thess. iv. 15).

The four metals of the image (see Tregelles and Newton) are thus explained.* 1. GOLD: Babylon. *Absolute autocracy.* 2. SILVER: Medo-Persia. *Regal power controlled by an aristocracy.* 3. BRASS: Greece. *Superiority of mind, and individual influence; especially military prowess.* 4. IRON: Rome. *Popular choice. Power of the sovereign absolute when once elected.* 5. Last stage of the preceding. *Exercise of the power controlled by the people;* i.e., *democratic or popular monarchy.* In this final stage the sovereign power is "partly strong and partly brittle" (Dan. ii. 42), like earthenware joined to iron. All the toes of the image being of this composition, we infer that the same principles of government, the same adulteration of power, will prevail in all the ten kingdoms. It follows, then, that we may expect the diffusion of the principles of popular monarchy throughout the *entire Roman empire.* Various fluctuations and vicissitudes may yet have place before the iron and the earthenware are seen blended in their final proportions; but if we are approaching the end, any reaction (such as the present) in favour of absolutism may safely be pronounced merely temporary.

* Mr Newton's explanation seems to us very questionable.—EDITOR.

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Although the appearance of Antichrist cannot be a proximate event, it would still be of interest to watch the country in which he is to arise, did we know certainly which of the four divisions of Alexander's empire it will be. Mr Newton is of opinion that it will be Greece proper (*Aids*, 3d series, pp. 117–119); and the idea of that country regaining some of the ancient moral influence which, through Rome, as Mr N. observes, has descended to our days, has suggested itself to one who thus expresses himself, without any reference to prophetic views:—"We will only add, that as the singular physical correspondence between Greece as compared with other countries, and Europe as compared with other continents (Thirlwall's *Greece*, i. p. 1), remarkably agrees with the intellectual position which Greece occupied as a miniature Europe; so the station which it still holds, geographically as well as morally, between Europe and Asia, may serve to shadow forth the destiny still perhaps in store for modern Greece, if she has ever strength in herself to attain it,—a destiny of which a glimpse seems to have flashed across the mind of Constantine, when he founded his first city on the shores of the Bosphorus—viz., that as the Greeks were once the means of handing on the light of civilization from the East to the West, so they may yet again, in however inferior a degree, become links in the chain by which the West may be called to repay her debt, by reawakening the civilization of the East" (A. P. Stanley, in the *Classical Museum*, vol. i. pp. 72, 73).* This conjecture may perhaps be verified. Those, however, who, with Dr Tregelles (pp. 149, 150, 181, 182), consider Dan. xi. 21 to refer to Antichrist, will look for his rise in Syria, of which, however, he will not be the successional monarch.

The revival of various Eastern nations and cities may be regarded as likely to occur at no distant time. The following are mentioned in prophecies relating to the end, and must, consequently, reappear some time before:—*Ammonites* and *Moabites.* Is. xi. 14; xxv. 10; Jer. xlviii. 47; Dan. xi. 41. *Edom.* Is. xxxiv. 4–6, &c.; lxiii. 1, &c.; Dan. xi. 41; Joel iii. 19; Obad. 18, 19. *Tyre* and *Sidon.* Ps. xlv. 12; lxxxvii. 4; Is. xxiii. 18; Joel iii. 4; Zech. ix. 2, 3. *Nineveh* (?). Nah. i. 11–15; Zeph. ii. 11, 13. *Babylon.* Is. xiii. 6, 9, 10, 13, &c.; xiv.; Jer. l. 3, 4, 5, 19, 20, 28, 40, 46; li. 26. On Tyre, see 2d series, pp. 22, 23. The numerous unfulfilled predictions respecting Babylon in the Old Testament (see 2d series)

* See also Schlegel's *Philosophy of History*, pp. 112, 113. Bohn's edit.

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lead to the natural conclusion,* that the Babylon of Rev. xviii. is none other than the ancient city revived on its former site. There appears no reason for taking, for instance, the prophecies about the future destinies of Jerusalem literally, and not doing the same with respect to Babylon. If we interpret, as undoubtedly we must, Rev. xi. 2, 8, of the former, why should we hesitate to recognise Euphratian Babylon, in ch. xviii.? In this chapter there is not a single feature of an ecclesiastical character.† "Souls of men" (ver. 13) should probably be rendered "*persons* of men" (comp. Ezek. xxvii. 13, Sept.). At all events, even retaining the common version, the connexion would indicate a secular, not an ecclesiastical, traffic in souls. The expressions "harlot" and "fornication" are used of Tyre (Is. xxiii. 15–17) and Nineveh (Nah. iii. 4), and therefore do not necessarily refer to a corrupt Church system. Indeed, the term "mystic Babylon" is calculated to mislead. There is nothing mystic in the features of secular greatness and luxury described in Rev. xviii. Whatever there is of "mystery," attaches itself to the woman of ch. xvii., the symbol of Babylon *morally*, or of the great politico-commercial system of the last days, in which all the nations will be confederated. On the forehead of this mystic woman John saw "a name written, a mystery, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS, AND THE ABOMINATIONS OF THE EARTH."

Understanding then Rev. xviii., as we do the very similar description in Ezek. xxvii., of Tyre, we are likewise enabled to restore the literal Euphrates to its place in the Apocalypse, and to get rid, as is high time we should, of the fanciful interpretation that explains its drying up (xvi. 12), of the wasting away of the Turkish empire! It will doubtless, when the appointed time comes, be as literally dried up for a time, "that the way of the kings, who are from the sun-rising," may be prepared, as it will be, at a later period, "smitten into seven streams," that the dispersed of Israel may return to their land (Is. xi. 15).

The following extract from the Report of 1839, of the Romish Society for the Propagation of the Faith, established at Lyons, presents the views of some who are, of course, uninfluenced by any Protestant school of interpretation, and who must have since seen much to confirm the ideas thus expressed

* Would the writer affirm that, because the 72d Psalm was not fully accomplished in Solomon of old, therefore the same Solomon must rise from the dead to fulfil it?—EDITOR.

† From this strong statement we altogether dissent.—EDITOR.

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fourteen years ago. "*Western Asia.*—These countries are assuredly the most venerable in the world. There was the cradle of the human race. There the miraculous calling of the chosen people was accomplished. There was placed, so to speak, the theatre of profane antiquity, the scene of Iliad, of Cyrus, and of Alexander. But above all, it is the soil which has been fertilized by the Saviour's blood, and consecrated by his tomb; the territory of the primitive churches; the native land of those countless generations of martyrs, of anchorets, and teachers of the faith. Finally, is it not to this region that an irresistible influence seems to be drawing the partialities and interests of modern times, as if the destinies of the human race must be decided in the very place whence they parted to meet again—from the tower of Babel to the valley of Jehoshaphat?"

Besides the *local* revival of countries and cities in the East, it is not improbable that in some cases the descendants of their ancient inhabitants will re-appear on the scene. "The *house* of Esau" is expressly mentioned Obad. 18; and Dr Wilson* thinks it extremely probable that the Fellahin of Wadi-Musa are descendants of the races who anciently inhabited Idumea. "It is worthy of notice," says Dr Wilson, "that the first name of a man which they mentioned to us as current among them was that of Esau; and that the name of Matshabah, one of their female names, seems, by a bold anagram, not unusual in the formation of Arabic words from the Hebrew, to resemble Bashemath, the wife of Esau. Aidak, too, one of the female names, is like that of Adah, another of Esau's wives." He adds, "The number of Old Testament names in proportion to others, is greater than I have found in any list [among the Arabs] so limited as that which we obtained from these people."

It will doubtless be found that even the minor details of prophecy will be exactly verified. (Comp. Is. xxxiv. 16.) Mr Newton (2d series, p. 97) observes that the bow and the lance are mentioned as the characteristic weapons of the Asiatic nations who are destined to overthrow Babylon (Jer. l. 42, &c.); and he adduces instances wherein these have been employed in modern warfare. One still more recent was afforded in the late war in Scinde: in the account of the battle of Hyderabad, it is said,—"Two thousand archers were on the march to join the Lion, but they were too late for the fight, and dispersed when they heard of the defeat, so that no judgment could be made of their value in a battle. The weapon seems, however, to be in use. Shere Mohamed's own bows of

* *Lands of the Bible,* vol. i., pp. 330-334.

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painted horn were afterwards taken at Meerpore, and a Belooch archer of Ali Moorad's force attended the General as an orderly during the battle, but he gave no specimen of his skill." *

The grand commercial system of the last days, already adverted to, and so well described by Mr Newton in his *Thoughts*, &c., and 2d series, p. 48, &c., the principles of which are as yet comparatively undeveloped, affords one of the most certain criteria of our present position in the stream of events. The vision of the ephah (Zech. v.) is the connecting link between the unfulfilled prophecies of Isaiah and Jeremiah, and the xvii. and xviii. of Revelation. The progress of free-trade, the discoveries of gold, the Great Exhibition, the multiplication of railroads—each event and arrangement that promoted commerce, is premonitory of the time when its appropriate symbol, the ephah, will "go forth," and be the "resemblance" of men "through all the earth." To the spiritually taught it will be given to discern the true character of the organization that will harmonize the complex and hitherto often antagonistic interests of nations and communities, give unity and compactness to their energies, exercise a supreme influence in their legislation, and render subordinate to itself every consideration, secular and religious. The "talent" of lead may continue yet awhile to keep down the woman in the ephah, but there is no doubt that the day of her manifestation, and time of the rapid transportation of herself and the ephah to the land of Shinar, are approaching; and if the spectacle of her glory and magnificence caused even John to wonder with great admiration, it is easy to understand the effect of her fascinations on those who will drink to intoxication from her golden cup.

From this quarter, and not from Antichrist, who will be at first subject to the harlot (Rev. xvii. 3), and afterwards, in conjunction with the ten kings, destroy her (xvii. 3, 16), will arise the next general persecution of the saints (xvii. 6.) But before the time shall arrive when no two servants of the Lord shall disagree about Babylon, or be insensible to her character, it is no small advantage to acquire from prophecy the means of forming a correct appreciation of the tendencies of our age. Such an appreciation will often be of the greatest value in directing our practice. As an illustration of the absence of it, often apparent even in those who are worthy of respect and honour, the following extract is given from the report of a speech said to have been delivered by H. R. H. Prince Albert, at the

* Napier's *Conquest of Scinde.*

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Lord Mayor's banquet in 1849. "Nobody, however, who has paid any attention to the particular features of our present era, will doubt for a moment that we are living at a period of most wonderful transition, which tends rapidly to the accomplishment of that great end to which, indeed, all history points—the realization of the unity of mankind. Not a unity which breaks down the limits and levels the peculiar characteristics of the different nations of the earth, but rather a unity the result and product of those very national varieties and antagonistic qualities. The distances which separated the different nations and parts of the globe are gradually vanishing before the achievements of modern invention, and we can traverse them with incredible ease; the languages of all nations are known, and their acquirement placed within the reach of everybody; thought is communicated with the rapidity, and even by the power of lightning. . . . . . So man is approaching a more complete fulfilment of that great and sacred mission which he has to perform in this world. His reason being created after the image of God, he has to use it to discover the laws by which the Almighty governs his creation, and by making these laws his standard of action, to conquer nature to his use—himself a divine instrument. . . . Gentlemen, the Exhibition of 1851 is to give us a true test and a living picture of the point of development at which the whole of mankind have arrived in this great task, and a new starting point from which all nations will be able to direct their further exertions." The former part of this is excellently well expressed. From sharing in the anticipations entertained in the latter, we are precluded, not merely by the considerations above stated, but by the very elements of pre-millenarian doctrine; by the testimony of our Lord and his apostles to the character of the last days (Luke xvii. 26–30; 2 Tim. iii. 1–5, &c.); and, not least, by the uniform statements of Scripture about the utter worthlessness of human nature, and the only way of escape from the coming judgment, by a living faith in the atonement of the Son of God.

"Wars and rumours of wars" (Matt. xxiv. 6, 7; Luke xxi. 10), having always been more or less common to the whole of the present dispensation, cannot of themselves afford an accurate criterion of our nearness to its close. Rev. vi. 4 evidently belongs to a time more advanced than would properly come under consideration in this paper. (See *Thoughts*, &c.)

III. Moral Signs.—These are, by their nature, less well defined than territorial or political changes; yet, cautiously and comprehensively watched, they will be found of great use,

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in connexion with the others, to guide the judgment as to the nearness of the end. Discoloured water will often indicate the approach to land before the mariner can have recourse to soundings. Attention should be directed to the following points:—1. The increasing ascendancy of the secular over the ecclesiastical power. 2. The predominance of the tie of mere human brotherhood over that of brotherhood in Christ. 3. The prevalence of expediency over fixed moral principles of action. 4. The infusion of Western politics and civilization into the Eastern parts of the Roman empire. (See Mr Newton's works, above alluded to.) With respect to the first mentioned, it may be safely pronounced that ecclesiastical ascendancy in our own country is gone for ever. With its last representative, Cardinal Wolsey, it has fallen,

"Like a bright exhalation in the evening,"*

and no man shall see it more. Efforts may continue to be made by Rome and other sects to acquire a predominating influence, but they will avail as little against the ruling spirit of the age as eddies or rocks impede the onward flow of a mighty river. Not to speak of the final state of things, when the false prophet will be a purely subordinate functionary to the great imperial blasphemer (Rev. xiii. 11–18; xix. 20), the preceding system of Babylon will be entirely incompatible with the political supremacy of any religious party whatsoever. One far more generally attractive and alluring than the papal or any other church establishment will captivate the whole civilized world while she sits as a queen, and excite the "wide and wild wailing" of all classes, from the sovereign to the ship-boy, in the day of her fall. There will, no doubt, be latitudinarianism enough to tolerate all religions sufficiently pliable to offer no opposition to the absorbing objects of the public interest. Such as should unwisely refer their spiritual differences to secular arbitration would assuredly find a Gallio on the judgment-seat. That vital Christianity will, however, bear an unflinching testimony against the prevalent godlessness, is evident. The spirit of the primitive confessors will be evoked; and it is at once painful and pleasing to find that she who will hold all others spell-bound by her incantations, and the wine of the wrath of her fornication, will be herself "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." With regard to the countries where Popery is still dominant, it is not improbable that a few years

* Henry VIII., act iii. sc. 2.

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will see a considerable reduction of its power. Events fresh in our memory render the expectation of another reaction, intense and violent, by no means unreasonable. And sooner or later it *must* succumb, not, perhaps, to the force of truth, but at any rate to the widening sway of the goddess of the ephah. Corruption of the truth, and servile superstition, will merge, as has already extensively been the case, into infidel latitudinarianism; and the latter prepare the way for that one *man*, about whom we have the astounding announcement that the dragon (Satan) will give him "HIS POWER AND HIS THRONE, AND GREAT AUTHORITY" (Rev. xiii. 2).*

General descriptions of the evil character of the last days (2 Tim. iii.; Jude; Mal. iii. 5; Rev. ix. 20, 21; 2 Pet. iii. 3, 4), in many features, only suit too well the times we live in. These features will, however, be exhibited in a yet more marked and decided manner as the age approaches its termination. The Apostle Paul said even of his own time, "The mystery of iniquity doth already work" (2 Thess. ii. 7). Comp. Matt. xiii. 33. But he has also forewarned us of THE *apostasy* (*i. e.*, the open denial of both God and Christ), headed up in the man of sin, to take place before the day of the Lord. "Professing Christianity," says Mr Newton (3d series, p. 179), "is producing wide results of hardened infidelity. As soon as the voice of infidelity among the Gentiles shall be distinctly responded to by the Jews, we may safely say that THE apostasy will come. It will be the *mystery* of wickedness no longer."

There is every reason to believe that *sorcery* will increase as time advances. It is said, advisedly, *increase;* since the practice of it has never ceased, though probably it has been, and still is, more common in the East than the West. Repeatedly alluded to in the early books of Scripture, it is as plainly mentioned in the prophecies of the last times (Mal. iii. 5; Matt. xxiv. 24; 2 Thess. ii. 9; Rev. ix. 21; xiii. 13–15). The forbidden art cultivated by Simon Magus (Acts viii. 9–11), by Elymas (xiii. 6–8), and many of the Ephesians (xix. 19), is enumerated by the apostle amongst the other ordinary works of the flesh (Gal. v. 20), and classed in some of the last words of Scripture with things which will render those who practise them obnoxious to a terrible doom (Rev. xxi. 8; xxii. 15). It is an error hastily to pronounce any particular act Satanic; but, without prematurely ascribing

* The reader is referred to the note, pp. 195, &c., in Tregelles's *Daniel*, "On Prophetic Interpretation in Connexion with Popery," &c.

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what may turn out to be an unexplained natural phenomenon, or else mere imposture, to supernatural agency, we shall do well to avoid a general scepticism on the matter, repugnant (it is believed) both to Scripture and observation.

IV. Physical Signs.—The same remark may be made about earthquakes, famines, and pestilences, as above respecting wars. They have been spread more or less over the whole past period of this age (Luke xxi. 11; Matt. xxiv. 7). Those mentioned in Revelation, as well as other inflictions, belong to the closing period; and the "fearful sights and great signs from heaven," will immediately precede the day of the Lord. An inspection of the map in a physical atlas which exhibits the distribution of earthquakes and volcanoes over the globe, will shew how considerable a part of the Roman empire consists of earthquake districts; some of them noted for the force and frequency of the shocks. In the western limit, the last considerable instance was the great earthquake of Lisbon in 1755. In 1783 a violent earthquake convulsed parts of Calabria and Sicily, and overthrew the town of Messina. In the eastern parts, tremendous shocks in 1837 laid Safed, near the Lake of Tiberias, in ruins, with a great destruction of life. Pestilences are equally indeterminate as signs. During the great plague, which ravaged all Europe between the years 1345 and 1350, it was generally considered that the end of the world was at hand.* The cholera is thought to have visited this country in the sixteenth, seventeenth, and eighteenth centuries. In 1817 it originated in the delta of the Ganges, and visited London and Paris in 1832. In 1848 and 1849, it appeared again in those cities, and the English provinces.† Such visitations plainly are *as yet* no safe criterion of the approach of the end;—as little as, for instance, would have been the famine in the days of Claudius (Acts xi. 28), the earthquake which in A. D. 65 overthrew Colosse, Laodicea, and Hierapolis, or the famine and pestilence in the reign of Maximin II. (Eusebius ix. 8).‡

V. Ecclesiastical Signs.—Neither under this head can we find anything that indicates with precision our present nearness to the close of the dispensation. Declension has marked the condition of the Church from the earliest times; and

* *Popular Delusions*, by Charles Mackay, vol. i. p. 223.

† *National Cyclopædia*, art. "Pestilence."

‡ The reign of Justinian was remarkable for earthquakes. At Antioch 250,000 are said to have perished from this cause. During the same reign a terrible pestilence raged, of which, for three months, five, and at length ten thousand persons died each day at Constantinople. (Gibbon, ch. xliii.).

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doubtless the present form no exception. Yet it might be difficult to establish that the amount of genuine Christianity is less in quantity, or inferior in quality, than it was forty or fifty years ago. It is not easy to obtain a view sufficiently comprehensive to justify such an assertion. A sphere of observation far wider than what falls to the lot of most persons, data more numerous and exact than most are able to collect, are wanted to give weight to the sentiments sometimes confidently expressed on this point. At present, whatever may be the stagnancy of religion in some places, the prevalence of a worldly spirit, and a low tone of godliness, it is indubitable that the work of the Lord is prospering highly in others. The dispensation has seen various periods of vigorous revival. And although such Scriptures as Matt. xxiv. 12; xxv. 1–13; Luke xviii. 8, would not lead us to form a high estimate of the state of vital religion generally at its close, there will yet, no doubt, be many bright exceptions. Elijah's desponding view of the state of his own times, he afterwards found, needed a considerable qualification (1 Kings xix. 16, 18). And in the times of Babylon and the beast, it will be no wavering or sickly piety that will enable many to overcome because of the blood of the Lamb, and the word of their testimony, and not to love their life even unto death.

The preaching of the gospel in all the world, for a witness unto all nations, will precede the time of the end (Matt. xxiv. 14). It appears to have been preached co-extensively with the then Roman world in the lifetime of the apostles (Rom. x. 18; Col. i. 6, 23). Much, probably, yet remains to be done, before the vast regions since discovered shall have received the testimony to the grace of God. Never, perhaps, before was so wide and open a field for the circulation of Scripture, and missionary effort, presented to Christians; probably at no previous time did so great a disparity between the harvest and the labourers remind us of the injunction to pray that more of the latter may be sent forth (Matt. ix. 38).

Concluding Remarks.—A due attention to the signs of the times will not interfere with the prominence that should be given in the heart of the believer to the "blessed hope" of the Saviour's return (Tit. ii. 13; 2 Pet. i. 16: 2 Tim. iv. 8). It is a great mistake to suppose that the power of that hope is neutralized by its being held in connexion with the observation of events and indications premonitory of its final realization. Dr Tregelles has some good remarks bearing upon this, "on the budding of the fig-tree," in his work above alluded to. If the knowledge of intervening events acts prejudicially

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on the mind, this is from its abuse, not from its necessary tendency. Augustine, writing (A. D. 419) to the bishop Hesychius, who believed that Christ's coming was near, said, "Not to know the times is one thing; to live negligently, and in the love of sin, is another." When Paul said also, "Be not disturbed in mind, nor terrified, as if the day of the Lord were at hand," he certainly did not wish them to believe that the Lord's coming was to follow immediately, nor yet to say with that servant, My Lord delayeth his coming.*

The Apostle Peter, in the prospect of his approaching death, reminds the saints of the "coming" of our Lord Jesus Christ, typified on the mount of transfiguration, and then says, "We have also the word of prophecy more confirmed; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts," 2 Pet. i. 16–19. The hope, then, of the Lord's coming cannot be rightly held, apart from that light which prophecy casts on events which the Lord has determined shall intervene.† And as a correction to premature expectation, it is useful to remember how repeatedly throughout all periods of this dispensation some have believed themselves to have been living on the eve of its termination. Thus, Jerome (A. D. 409) believed that Antichrist was at hand.‡ Cyril (A. D. 360) thus fixes the place of his own age in prophecy: 1. *Many shall come, saying, I am Christ.* Partly fulfilled in Simon Magus and Menander. 2. *Wars, and rumours of wars.* Now going on. 3. *Famines, pestilences, and earthquakes.* Already fulfilled. 4. *Many shall be offended, and the love of many shall wax cold.* Too much seen now. 5. *The gospel preached throughout all the world.* Almost fulfilled. 6. *The abomination spoken of by Daniel, standing in the holy place.* This is Antichrist, not yet come. But Satan is even now preparing schisms, that the coming man may find a better reception. 7. *The falling away first.* Partly seen in Arianism and other heresies. The appearance of Antichrist, therefore, remained as the sole event that must necessarily stand between that age and the coming of Christ.‖

In the tenth century the expectation was becoming universal that the end of the world was at hand. Many endow-

* Maitland's *Apostles' School of Prophetic Interpretation*, p. 255.

† This is a statement which is fitted, we fear, to puzzle and trouble the simple believer, and seems to intimate that the Church cannot watch for her Lord's coming unless she has got light upon intervening events. The expression, "premature expectation," is liable to misconstruction.—EDITOR.

‡ Maitland, p. 245. ‖ Maitland, p. 213.

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ments began with the words, "whereas the end of the world draweth nigh" (appropinquante mundi termino).* Multitudes for this reason went on a pilgrimage to the Holy Land. It is superfluous to refer to the many like instances of this impression in our own days.

Art. III.—THE KINGDOM OF THE STONE.

The "kingdom of the stone" has often puzzled us. Disposed in a measure to acquiesce in the common interpretation, we yet could not say that we trusted it. There was something wrong. The symbols did not quite fit. They required both compression and expression—compression in some points, and expression in others.

The author of the pamphlet to be noticed in this article seems to have felt the same.† From the "Editor's Notice" prefixed, we learn that there was "a discussion between some clerical friends" on the prediction given us in the second chapter of Daniel. The usual solutions were rejected "as insufficient and unsatisfactory." One of the party suggested another, which, after much examination, was accepted by the rest. Afterwards it was committed to paper, and intrusted to a friend for publication. This friend now edits it; and in concluding his brief editorial notice, he says that, "though in some points, not bearing on the main character of the exposition, he does not go with the writer, yet he feels completely convinced, not only that this exposition is simple and adequate in itself, but that it harmonizes in a most curious and surprising manner with several other Old Testament prophecies."

The earliest reference to the "stone" or "rock" is in Jacob's blessing upon Joseph (Gen. xlix. 24). We give the whole passage:—

> Joseph is a fruitful bough (*Heb.* son of fruitfulness).
> A fruitful bough (or stem) by a well,
> The branches have run over the wall.
> The archers have sorely grieved him,
> Yea, shot at him,
> Yea, hated him,
> But his bough abode in strength (*i. e.*, retained its elasticity),
> And the arms of his (its ?) hands were made strong
> By the hands of the Mighty One of Jacob.
> Thence (thus) he was the Shepherd,
> The Stone of Israel.

* Gieseler, *Eccles. Hist.*, vol. ii., p. 392.

† *The Kingdom of the Stone: being a New Exposition of Daniel* ii. 34, 35, and 44, 45.

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These last two expressions have been generally assumed to refer to Messiah, as if they could be applied to none but to Him. And without doubt these same words do elsewhere occur in connexion with Him, and with his work. He is certainly the "Shepherd" and the "Stone." Nor can there be any difficulty in referring these to Him in those passages of the prophets where they occur. But in the above prophecy of Jacob, the more obvious reference is to Joseph; and it is with some difficulty that we succeed in pointing them to Christ.

We have long felt this difficulty ourselves, but found no commentator who seemed to hit the precise point of it, nor to solve it.* We suspect that the reference is really and truly to Joseph, or rather to Ephraim, Joseph's son. In a certain sense, Joseph might be said to fulfil this in Egypt by feeding and protecting his brethren, insomuch that the influence of his name and family continued till "another king arose that knew not Joseph." But the real fulfilment is yet future. The latter day is to witness it, when Ephraim, as the prophets testify, is to rise into pre-eminence and do mighty wonders,—wonders far mightier than did the Ephraim of the ancient age. In him Joseph shall yet be seen as the shepherd and stone of Israel; the past shall seem as nothing in comparison with the might and glory of that which shall then be exhibited.

It is to this that Moses also refers in his blessing upon Joseph (Deut. xxxiii. 17),—

His glory is like the firstling of his bullock,
And his horns are the horns of unicorns,
With them he shall push the people together
To the ends of the earth.
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.

Both these predictions yet await their fulfilment. In the scenes of the latter day crisis, Israel comes prominently into view, and Ephraim rises up before us as one of God's chosen instruments for the accomplishment of his purposes in the earth. It is to these scenes that both Jacob and Moses point. And the question comes to be, Is it not to these same scenes, and these same actors, that the prophet Daniel points in the passage concerning the "stone" and the "kingdom?"

The author of the pamphlet before us first disposes of the

* While writing this, we have discovered that Calmet, or at least Calmet's Editor, hints at the true meaning,—"hence he became the shepherd to govern the family of his father; he became the rock to protect and establish Israel." —*Fragments, Dict.* vol. iii. p. 458.—See also Samuel's *Sceptre of Judah,*" p. 28.

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common interpretations. Let us see how he does this. First, as to the *stone* being a symbol of *Christianity*,—

"To those who see in the stone the rise and progress of *Christianity*, and its subsequent prevalence in the world, until finally it pervade all nations, languages, and people, and 'the knowledge of the Lord cover the earth, as the waters cover the sea,' I simply object, that there is nothing in this system to correspond with what appears to be a very essential element in the imagery of the vision; namely, the *collision* of the stone with the feet and toes of the image, whereby they are represented as *broken* in pieces, and scattered like chaff before the wind.

"There is nothing, I submit, in Christianity to clash with, much less to *violently overthrow*, the established authorities of the world. Though powerful to break in pieces the *stony heart*, and mighty through God to the pulling down the *strongholds of sin* and corruption in the soul of man, yet has it ever proved the firmest friend and stanchest ally of human institutions, so far forth at least (and further it cannot be accountable), as its precepts have been observed: 'Fear God; honour the king; let every soul be subject to the higher powers, for the powers that be are ordained of God.'

"This *pacific tendency* of Christ's rule over his people, and consequently of the system on which it is founded, is further demonstrable from our Lord's own defence before Pilate. When accused of making himself a king, to the prejudice of Cæsar, Jesus answered, (John xviii. 36, *et seq.*), 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.' Which may be paraphrased thus:—'The dominion which I assume over my people is not of this world; it is not secular either in its origin or its design; it is incapable of infringing either upon the rights of sovereigns, or the liberties of subjects; it has no tendency whatsoever to overthrow dynasties, or to trench upon the sovereignty of Cæsar. If my kingdom were of this world, it would be upheld by force of arms; and my servants would have fought, that I should not be delivered into the hands of the Jews; but they have not done so: therefore my kingdom is not from hence.'

"Whether any peculiar force is to be attached to the introduction of the word 'now,' as if teaching by inference that the time will come when the kingdom of Christ will be otherwise constituted, we are not called upon to determine. All that we are concerned to do at present, is to shew that the tendencies of the Christian religion are not of such a nature as to conflict with, or overthrow the authority of temporal kingdoms. And that, I think, has been sufficiently done. On this ground, independently of another to be advanced hereafter, I feel justified in impugning the correctness of that exposition."

The *Church* has been thought to be symbolized by the stone. The author's answer to this is as follows:—

"There are others who hold, that the cutting of the stone out of the mountain without hands, and its becoming afterwards a great mountain and filling the whole earth, represents the divine institution, and subsequent universal extension of that community of persons which is designated the Christian Church. Although these recognise in the mountain an association of a very different kind from that of the Church, (viz., one possessing all the attributes and characteristics of the antecedent kingdoms represented by the metals of the image), still they would evade the difficulty before mentioned by stating it as their belief, that however quiescent the Church of Christ may be at pre-

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sent, the time is at hand when it shall assume a very different posture; that when the Lord cometh, he will come with ten thousand of his saints—to wit, the entire of his risen Church,—and with them as *his associates*, will literally and in some signal manner destroy and utterly break up the confederacy of the apostate nations, and upon the ruins of their kingdoms erect his throne of universal dominion.

"To these I reply:—that when the Lord comes, the number of the elect shall have been accomplished. The Church of the first-born, the Church which shall be associated with him in the destruction of his enemies, shall be *complete*, and incapable of enlargement; and consequently incapable of fulfilling the destiny of the stone, which is to *grow* into a great mountain, and fill the whole earth.

"But, besides this answer, which appears to me to be conclusive against their view, I further object, that there is a total want of *affinity* between the kingdom of the stone (according to their exposition) and the kingdom of the mountain. They are associations of a perfectly distinct class; so much so as to justify the expression of our Saviour, 'My kingdom is not of this world.' Whereas, from the terms of the prophecy, we should be led to expect, that, however differing in extent and grandeur, they should be in nature and properties the same; the one being the enlargement, or, as it were, the expansion of the other. To my mind this objection carries with it a considerable degree of force; so much so, indeed, that it was the perception of this difficulty that first led me to observe the faultiness of the interpretation generally; and induced me to look into the subject more closely for another and more satisfactory solution."

Christ himself has been supposed to be symbolized by Daniel's stone. Our author thus answers this interpretation:—

"The only interpretation which remains to be noticed is that which makes the stone cut out of the mountain without hands to represent the miraculous conception and birth of our Lord Jesus Christ himself, to whom *in person* the destruction of his enemies is so frequently ascribed. And this view is thought to derive confirmation from the fact that the very same epithet is applied to Christ in more passages than one in the New Testament. But to this I reply:—that a very slight acquaintance with the subject would be sufficient to shew, that the application of those epithets to Christ can have no reference whatsoever to the figure before us; that though the same *in terms*, they are perfectly distinct in *substance;* a 'rock of offence,' or 'the chief corner-stone of a building,' being surely figures of a very different character from a *projectile* hurled against an object for its destruction. To argue, then, that *the one* must apply to Christ, because he is designated in the New Testament by *the other*, or to regard *the one* as an intended recognition of *the other*, is a mode of reasoning signally unsatisfactory and inconclusive.

"But, indeed, a reference to the vision itself, ought to be sufficient at once to dissipate such a notion. For whatever the stone may be intended to represent, it must of necessity be *a kingdom*, and not an individual *person*, such as Christ, as will appear on reference to verses 44 and 45.

"To each and all of these theories, and to every modification of them, I have further to object:—that there appears to be this insurmountable difficulty in the way of their reception—viz., that they one and all of them assign to the kingdom of the stone a *commencement* absolutely incompatible with the plain language of Scripture.

"For, after that the image had been presented to Nebuchadnezzar, perfect in all its parts: that is (we may suppose), the dominion originally invested in the head, having descended through each successivemember, and finally settled in the feet and toes, he still continued to gaze; and 'thou sawest' (says the

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prophet) '*till that a stone* was cut out without hands, which smote the image upon its feet, which were of iron and clay, and brake them to pieces.' Are we not bound, I ask, by the terms of this description, to admit, that the kingdoms represented by the ten toes, must have had an existence antecedent to the *appearance* of the stone? In other words, that the breaking up of the Roman Empire into ten kingdoms must be a consummated fact, before we are at liberty to look for the appearing of the stone? Whereas, according to every received interpretation, whether it be the *Christian religion*, or the *Christian Church*, or *Christ himself*, the kingdom of the stone was established many hundred years before that dissolution took place."

The author follows up these statements with a remark upon the expression, "in the days of these kings," which is worth our notice. We generally interpret this in a loose way, as referring merely to some of these four monarchies. But the author points out to us the more definite meaning which the words certainly possess, "in the days of those ten kings,"—

" But if any difficulty yet remain, surely it ought to be removed by the interpretation given by Daniel himself. After having explained the meaning of the four metals of which the image was composed, and the positions which they respectively occupied, and dwelt more at large upon the legs of iron and the feet and toes, explaining these latter to represent ten kingdoms into which the Roman empire should be thereafter divided, he proceeds to say— 'In the days of these kings.' What kings, I pray thee, but the ten kings, or kingdoms, which he had been just describing? 'In the days of these kings,' (that is, at a period subsequent to the division of the Roman empire into ten kingdoms, and not before it), 'shall the God of heaven set up a kingdom,' which kingdom is immediately after identified with the kingdom of the stone; for 'that kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever, forasmuch as' (this is evidently the continuation of the same sentence, and assigns the *ground* of the interpretation before given, and not the commencement of a new sentence, as from our translation it might seem to be) 'thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.' I submit, therefore, that any interpretation of prophecy involving such an anachronism as this, is not for one moment to be entertained; and therefore that we are driven, however reluctantly, to seek another solution more consistent with the terms of Scripture."

He then proceeds to unfold his own exposition. In doing so he asks this question,—

" Has then, we ask, any kingdom within the chronological period assigned to it in the vision, appeared on the theatre of the world, capable of attracting to itself the description given of the kingdom of the stone in this remarkable prophecy? We answer unhesitatingly, No. What then—are we without an interpretation? Assuredly not. We propose to shew a kingdom in every particular corresponding with the details of the prophecy; a kingdom set forth with the utmost distinctness and circumstantiality on the unerring page of Scripture, destined to appear at the period immediately preceding the downfall of the antichristian nations, and to be made instrumental in the hands of Almighty God to effect their overthrow, and that kingdom is, *the kingdom of the Restored Jews*."

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The cutting out of the stone he thus explains, briefly, yet pointedly, and in a way which recommends the interpretation to our judgment,—

"If the stone was cut out of the mountain without hands, that is, without human intervention, so shall this singular people be disengaged from the mass of nations with whom they are now incorporated (incorporated individually, yet preserving their national distinction withal), and restored to their own country, and erected into a kingdom by more than human agency. If it could be affirmed of the kingdom of the Jews, when first established in the land of Canaan, that it was a kingdom *set up by the hand of God,* (and who that reads the 24th chapter of the Book of Joshua will say that it cannot?) with how much more reason may it be affirmed of that kingdom, when it shall again, by a far more wonderful providence, be re-established on the mountains of Israel!

"That such an event is within the scope of the Divine decrees, and to be carried into effect by the hand of the Almighty alone, is so familiar to every student of prophecy, that a very few references will suffice to prove it.

"'Thus saith the Lord God, Now will *I* bring the captivity of Jacob, and have mercy on the whole house of Israel, and will be jealous for my holy name; *after that they have borne their shame,* and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I *have brought them again* from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know, that *I* am the *Lord* their *God,* which caused them to be led into captivity among the heathen: but *I have gathered them unto their own land,* and have left none of them any more there; for I have poured out my spirit upon the house of Israel, saith the Lord.' (Ezek. xxxix. 25–29.)

"There is abundant evidence in this passage, and in the one I am next to quote (if any man will weigh well the expressions), to shew, that the restoration here spoken of can refer but to *one period,* and that period *yet future.* 'It shall come to pass in that day that *the Lord shall set his hand the second time* to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.' (Isa. xi. 11, 12.)

"And so signal shall their deliverance be, and so plainly of the Lord's doing, that it shall obliterate, as we are told, and as it were put out of mind for ever all reminiscence of former deliverances. 'Behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.' (Jer. xxiii. 7, 8; also xxx. and xxxi.)

"But if it be thought that sufficient has not yet been done, to establish the propriety of the application of this figure ('the stone cut out without hands') to the kingdom of the restored Jews, I have yet to shew that there is still in store for that highly-favoured people an *interposition* confessedly divine, to take effect at the very period prescribed for it in the terms of the vision, the like of which has never yet been witnessed in the world, nor ever shall be, and which must prove to every impartial reader, that it is a complete fulfilment of the requirements of the prophecy; namely, the *conversion* to God of the entire nation so suddenly, that it might be said to be a nation born in a day."

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In summing up his statements on this point, he thus writes,—

"Here, then, we have the stone cut out of the mountain without hands, a kingdom gathered out of all nations, and erected by the hand of God himself; or, if that be not enough to satisfy the demands of Scripture, a kingdom hewn out of the stony rock of unbelief. See a similar use of the figure, Isa. li. 1,—'Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto *the rock* whence ye are hewn, and to the hole of the pit whence ye are digged'—out of the stony rock of unbelief, by the all-subduing grace of God, and established for ever at Jerusalem, a kingdom which we shall now see is appointed to fall upon the ten toes of the image, and break in pieces and consume all these kingdoms."

As to the manner in which the prophecy is to be fulfilled in the latter day, we have such statements as the following, in which the author draws together many most apt and striking predictions which accord well with his main idea,—

"What the ground of offence may be, we know not; though we have reason to surmise that it will be something connected with their religious opinions or worship. But this we do know, that shortly after the return of that singular people to their own land, all nations shall be assembled together against Jerusalem to fight with her. 'Behold, in those days, and in that time when I shall bring again the captivity of Judah and Jerusalem, I *will also gather*' (see the province of the three frogs, Rev. xvi. 13, 14) 'all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. . . . . Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. . . . . Multitudes, multitudes, in the valley of decision!'—or the valley of *threshing*, as it is rendered in the margin of our Bibles. (Joel iii. 1, 2, 9–12, 14.)

"And that Israel shall enact the part of the stone upon that occasion, and be signally associated with the Redeemer in the overthrow of the kingdoms, may be formally learned from the following passage in Zechariah,—'Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome *stone* for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . . In that day will I make the *governors of Judah* like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.' (Zech. xii. 2, 3, 6.)

"So far we have evidence of a *collision*, and a decisive one too, between the restored Jews and the antichristian nations round about, when they come up to besiege them in their own land. But does the correspondence end there? Is there nothing further to associate the kingdom of the Jews in our mind with the stone cut out of the mountain without hands? Daniel describes the result of the collision between the stone and the kingdoms of the earth in

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these terms,—'Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and *brake them to pieces*. Then was the iron, and the clay, the brass, the silver, and the gold, *broken in pieces* together.' Compare, now, this with the description of Israel's conflict with her enemies, as given by the prophet Jeremiah, and mark the similarity—'The Portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: The Lord of hosts is his name. Thou art my battle-axe and weapons of war: for with thee will I *break in pieces* the nations, and with thee will I destroy kingdoms; and with thee will I *break in pieces* the horse and his rider, and with thee will I *break in pieces* the chariot and rider; with thee also will I *break in pieces* man and woman; and with thee will I *break in pieces* the old and young; and with thee will I *break in pieces* the young man and the maid; I will also *break in pieces* with thee the shepherd and his flock; and with thee will I *break in pieces* the husbandman and his yoke of oxen; and with thee will I *break in pieces* captains and rulers' (Jer. li. 19–23).

"In this prophecy we have the picture of Israel's complete victory achieved over the nations; and who that reads that will not be struck with the similarity between it, and the one that we have undertaken to explain? if it was the writer's object to direct attention to the circumstance as detailed in the vision of Daniel, he could not have rung the changes more effectually upon the phraseology employed than he has done."

Then as to the stone "becoming a great mountain," we have such proof as the following:—

"But, further, the stone becomes 'a great mountain, and fills the whole earth,' which, as explained by Daniel, means that 'the kingdom should destroy all other kingdoms, and itself stand for ever.' We have already seen from other sources, what that kingdom shall be that shall *break to pieces*, and scatter as the *chaff before the wind*, the associated kingdoms of the earth; 'Arise and thresh, *O daughter of Zion*.' If our exposition be correct, then, according to the tenor of this vision, to her the universal empire should come. But what other scriptural evidence have we to that effect? 'And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem' (Micah iv. 8).

"What the 'first dominion' may mean, must perhaps remain matter of speculation. To me it seems to have reference to the sovereignty originally exercised for God in the world; but from the date of this vision vested in the idolatrous Gentile nations in the person of Nebuchadnezzar, as represented by the excellent brightness ascribed to the image, and now that '*the times of the Gentiles were* fulfilled,' when the image was broken in pieces, and its glory levelled with the dust, does that 'first dominion' return to the people of God, to be exercised for the glory of his name.

"But however that may be, without controversy the kingdom cometh to the Jews, the universality of whose rule, embracing all the kingdoms of the earth, and the riches of them, and enduring throughout eternal generations, may be learned from the following scriptures:—'At that time they shall call *Jerusalem the throne of the Lord*; and *all the nations* shall be gathered to it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts' (Jer. iii. 17). 'Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut

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day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For *the nation and kingdom that will not serve thee* shall perish; yea, those nations shall be utterly wasted . . . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, *The city of the Lord, the Zion* of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an *eternal excellency,* a joy of many generations . . . . . Thy people also shall be *all righteous:* they shall inherit the land for ever. . . . . . A little one shall become a thousand, and a small one a strong nation" (Isa. lx. 9–22). The *stone that smote the Image becomes 'a great mountain, and fills the whole earth.'*"

Such are the chief points of interpretation brought out in this pamphlet. They are worthy of our consideration. Much light is certainly thrown upon this passage in Daniel, and much also upon those kindred passages in the other prophets cited in illustration of the author's main position.

If we are right, however, in connecting Jacob's prophecy with Daniel's, then greater prominence will require to be given to Ephraim in the accomplishment of this prediction of the kingdom of the stone. Of him, as the appointed head of Israel, wondrous things are spoken. To him great deeds are ascribed. And it may be that the history of his progenitor, Joseph, awaits a fuller and more glorious symbolical fulfilment than it has yet received. The antitype of himself, and of his history, may be yet to come.

Art. IV.—THE PRINCE OF ROS, MESHECH, AND TUBAL.

In calling attention to Ezekiel's prophecy respecting this mighty power that is to overflow Palestine in the day of Israel's restoration, we pointed out four things in this divine description of him and his doings in the latter day. Let us now proceed with our sketch, merely asking our readers to turn back to our former article for the sake of connexion.

(5.) *The time of preparation.*—During the long day of restraint Gog does not sit idle. Though held back by the hooks thrust into his jaws, and compelled to keep within his territories, he busies himself in preparation for coming days when he hopes to break loose and accomplish his long-cherished designs upon Palestine. He waits his time; but he does not cease to prepare. He forms alliances; he musters his forces;

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and he keeps everything in readiness, so that the moment he can disengage himself of the curb, he may spring forward with his mighty hosts;—"horses and horsemen, all of them clothed with all sorts of armour; a great company with bucklers and shields and swords: Persia, Ethiopia, and Libya; Gomer, and all his bands; the house of Togarmah of the north quarter, and all his bands: and many people with him" (ver. 4, 5, 6). Thus God addresses him:—"Be thou prepared and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them." How long this time of mustering and preparation is to last, we know not. All that we can say is, that Israel must be restored ere the hooks are removed from the monster's jaws, and he is allowed to come up against the land newly recovered from the desolations of ages.

(6.) *God's interference.*—It was he who put the hooks into his jaws, and it is he who takes them out. The restraint was his; and so is the letting loose. The times and seasons are in his hands; and each event, national or personal, is the result of his mighty purpose from the beginning. Hence it is that he says here, in reference to Gog, "I will bring thee forth." Respecting the time of restraint, he had said, "I will turn thee back." So, regarding the loosing, he says, "I will bring thee forth" (ver. 4). "Truly he doeth according to his will among the armies of heaven and the inhabitants of earth." "Behold he breaketh down, and it cannot be built again; he shutteth up a man, and there can be no opening." What security is there thus afforded to us,—what consolation, even in such times as these! And what a stable world is this of ours after all,—in spite of its convulsions and earthquakes and storms! It is in the hand of him who created heaven and earth, and who taketh up the isles as an atom. It is not chance, nor accident, nor mere laws of nature that regulate events; it is Jehovah;—he who upholdeth all things by the word of his power; he who so loved the world as to give his only begotten Son.

(7.) *Gog's designs* (ver. 10, 11, 12).—"He shall think an evil thought," and "things shall come into his mind." He shall say, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither gates nor bars, to take a spoil and to take a prey." With his eye resting from afar on Palestine, he devises schemes of plunder against it. Its defenceless condition seems to invite his assault, and its rapidly rising prosperity allures him on. Like the Assyrian

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of old, he covets the wealth of Jerusalem, and he comes forth to seize it. Of a long time he has thus meditated evil; but he has been restrained. Now, however, that the curb is removed, and the tempting spoil, unwatched and unprotected, presents itself, he lays hold of the opportunity and gives vent to his covetous ambition and rapacity. It is as the plunderer of a peaceful land,—the assailant of a defenceless nation that he is presented to us by the prophet.

(8.) *The Invasion.*—In the eighth verse we read, "after many days shalt thou be visited," as if, after a long period of restraint, God at length came and took off the hooks which had been fastened in his jaws. This is said to be "in the latter years"—that is, towards the close of the dispensation, when all God's purposes are ripening, and he arises to bring to pass his act, his strange act. He is no common foe, either for numbers or for might. The Assyrian of old was compared to a river, which God brought up to overflow the land of Israel (Is. viii. 7), and this figure corresponded exactly with the region whence he came, as a region of rivers. But Gog, the dweller in the north, the land of mist and cloud and tempest, whose mountains and plains are the region of the snow and the drift, and the vapour and the hurricane, is said to come up like a storm and like a cloud, covering the whole land with its darkening and desolating shadow. How real and vivid, yet how terrible the picture! On the mountains of the far north the vast storm musters its gloom. Then, as if let loose by an invisible hand, it begins slowly and awfully to move southwards, gathering volume as it rolls along. Then it crosses the Danube—it surmounts the rugged peaks of the Balkan—it only tarries for a moment over the minarets of Constantinople, hastening onwards over Asia, till it reaches Syria. Then gathering fresh force and terror as it spreads its skirts over the snows of Lebanon, it prepares for its descent on the long coveted land. Without delay it comes down from these mountain ranges, and diffusing itself over the breadth of Palestine, from north to south, it breaks in sudden terror upon that land, as if utterly to lay waste its plains, and to sweep off its dwellers. Such and so terrible is Israel's last enemy—dark as a cloud of the north, fierce and rapid as a mountain storm.

(9.) *The astonishment of the more distant Nations* (ver. 13).—"Sheba and Dedan and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered the company to take a prey; to carry away silver and gold, to take away cattle and goods; to take a great spoil?" The far southern

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nations Sheba* and Dedan, and the great maritime nations of Europe, with their captains and mighty men, express their astonishment at this overwhelming invasion, evidently with the intent of following up their exclamations with a united interference against the great northern plunderer. Ere they have launched their navies, however, or despatched their armies, Gog has overflowed the land. He has broken loose from his long restraint, and effected his long cherished purpose. He has seized upon Palestine, and its deliverance is not to come from them, but from a higher quarter. Ere they have time to unsheath their swords and unite for the expulsion of the plunderer, God has unsheathed his, and the destroyer is destroyed.

10. *God's Anger.*—Thus far God has permitted the great enemy of his people to prevail. But now his mission is accomplished. God's purpose has been served. His people's chastisement is completed. The great crisis has arrived. "My fury shall come up in my face" (ver. 18.) His jealousy is roused, and in the fire of his wrath he speaks, calling down the overwhelming judgments and opening the magazines of his vengeance against the foe. Terrible is the destruction that follows. Complete and wonderful is the vindication of his people, and the deliverance of his land. The destruction of Sennacherib before the walls of Jerusalem by the avenging angel was nothing to this. So terribly does he arise to scatter his enemies in the day of his fierce anger. Ah! who shall stand when he appeareth? Who shall abide the stroke of his sword, or the upheavings of his earthquake, or the scorchings of his fire, or the desolations of his crushing hail?

And the day is coming fast. It tarries not, but hastens on. These wars, these perplexities, these jealousies, these fermentations among the kingdoms of earth, are the precursors of the awful day. Are you ready for its trials and terrors; trials and terrors from which flesh and blood will shrink? Is the Man who is the hiding-place your hiding-place? Is the Man who is the covert from the tempest your covert? Are you safe in the cleft of the rock, where you may defy the fiercest storm? O dally not with danger. Tamper not with warnings. Despise not messages of grace. Come, O come, enter into thy chambers, and shut the doors about thee, until the indignation be overpast.

There is destruction coming, not merely to this one enemy

* The Queen of Sheba is called the "Queen of the South," and she is said to have come from "the ends of the earth."

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of Jehovah, but to all—for Christ is coming to take vengeance on them that know not God. Art thou, O man, to escape that destruction, or to be overwhelmed in it;—to be delivered from the woes that are coming on earth's guilty kingdoms, or to be buried amid the ruins of thrones and altars, and temples and palaces and towers,—ruins the like of which earth, in its past history, has never seen? If thou art yet an enemy to God, a despiser of his Son, a neglecter of the great salvation, thy doom shall be sure and swift: thou shalt not escape. If thy portion is on earth, it will in one hour be swept away. If thy treasure is not in heaven, then shall it be consumed in the devouring fire. Thou hast no time to lose. Earth's last troubles have begun. The last avalanche is loosening from yon lofty mountain. It is beginning to move. Once begun, it will descend with accelerated speed, burying earth's cities under its ponderous vastness, and grinding its cities to powder. See how, day by day, it is detaching itself. Fix thine eye upon it, and mark its progress! And as thou seest its descent, be alarmed, be aroused. It is no unmanly thing to take alarm in such a case; for that terrible mass is wielded by no human hand. It is the arm of Jehovah that lifts, it is the hand of Jehovah that grasps it. It is the might of Jehovah that shall hurl it in such terrific and irresistible fury upon the prostrate nations of our sin-laden world. Be aroused, then, and flee. Run and betake thyself to the one shelter—the one sure hiding-place. No danger can touch thee in the clefts of the appointed rock—the Rock of ages. Not one fragment of the devastating mass can reach thee there. O enter these clefts—enter them now, that thou mayest be safe for ever.

In that day of desolation there is deliverance for Israel, and deliverance for the Church. God himself interposes—flinging his shield over Israel, and lifting the Church beyond the reach of peril. Art thou to have a share in that deliverance, and, like rescued Israel in the desert, to sing the song of Moses the servant of God, or, like the Church, to sing the song of the Lamb? Or, while others are delivered, art thou to be destroyed? While thou seest the divine buckler thrown around Israel, art thou to be left unprotected in the midst of the terrors of the world's last battle? Whilst thou seest the saints ascend to meet their Lord in the air—safe in the Shechinah cloud of glory—art thou to remain behind, exposed to the evils of that time of trouble such as never was nor shall be? O be aroused. Awake. Forsake the world. Flee to the appointed Zoar. Remember the Lord's solemn words, "Watch ye therefore and pray always, that you may be accounted

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worthy to escape these things that shall come to pass, and to stand before the Son of Man."

There is glory coming too;—glory for Israel, as the chapter shews,—glory for the Church—glory for the earth—glory to God in the highest. It is the long-deferred day of glory that shall then dawn—that day in which God shall give reward to his saints, and in which he shall undo the long evils under which creation has groaned so heavily. How wondrous shall it be! What glory! Eye hath not seen it, ear hath not heard it. But it is infinitely perfect, and in its perfection there is infinite blessedness to the partakers of it. Is that glory to be thine? Hast thou a share in it? Is it thy hope and thy rejoicing? Or, instead of glory, is shame to be thine? Instead of joy, is sorrow to be thine? Instead of light, is there night for thee, but the blackness of darkness for ever?

O sinner, turn! Turn this hour! It is madness to wait or to hesitate, or to postpone the mighty question at issue as to thy eternity, between thee and thy God. O sinner, turn! Turn this hour! God and good angels beckon thee; God and his ministers of grace invite thee; God and his incarnate crucified Son beseech thee. This hand now beckons thee, these lips invite thee, this voice beseeches thee. Must it be all in vain? Shall heaven be lost, and glory lost, and the kingdom lost, and the eternal birthright lost, and the endless gladness lost? Shall all these be lost? And wilt thou cling in thy blindness to that deceiving world—that pretended friend whose hollow friendship has wrought the undying woe of millions;—that shipwrecked vessel over which the waves of the last storm are already breaking;—that fair-seeming Eden under the thin crust of whose flower-covered surface the volcanic fires of the ever-burning lake are raging? Oh, wilt thou still refuse to part company with such a treacherous world, where wealth and pleasures and companionships are so many Satanic lures to cheat thee out of everlasting bliss?

Art. V.—THE KING OF KINGS.

The events and transactions of this earth are by the men of the world regarded only according to their present magnitude or splendour, but in the eye of God and in the eye of all his

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people they are considered only as they bear upon and point to the consummation of all things. All that has come to pass and all that is now coming to pass, however intricate and mysterious, are bearing us onward to one mighty issue, and derive all their importance from this issue to which they are tending. Ten thousand thousand are the varying lines, all crossing and re-crossing each other in apparently most tumultuous uncertainty, yet all leaning forward to one settled, certain crisis in which they harmoniously and gladly meet. It is in this light that we are called upon to view all those events which attract the eye of man, and by this standard we are to weigh their magnitude and lustre.

Thus, for instance, it is God's grand design to set the crown upon the head of Christ, his Anointed King, whose "kingdom is to be an everlasting kingdom." For this end it is he raises up kings among men, and sets the crown upon their head to keep them in mind of his King who is yet to be set upon his holy hill of Zion, and regarding whom he has "declared the decree." For this purpose it is that he takes it from their heads, transferring it to another and another in succession, that he may shew us that his King has not yet been set up in full possession of his promised dominion. For as the apostle reasons regarding the use of the Mosaic priesthood, so we reason with regard to the kingship of Christ. They were made priests, to set before the people the promised Priest; "they were many, not being suffered to continue by reason of death," that it might be seen that none of them was the expected Priest. So we reason with regard to the use of God's institution of kingly power and authority. The transfer of crowns from head to head, the putting down one and setting up another, reminds of God's design to set the crown upon the head of His own King, and that *the king* for whom all is preparing the way is not yet arrived.

1. It is God's design to set the crown upon the head of Christ. "Upon his head, it is written, shall the crown flourish." In Dan. vii. 13, it is said, "I saw in the night visions, and beheld one like the Son of man come in the clouds of heaven, . . . and there was given him dominion and glory," &c. Again, Isa. xxiv. 23; xxxii. 1; ix. 6, 7; Ezek. xxxvii. 24; Rev. xi. 15. These passages, as well as many others too numerous to be cited, prove that the designs of God are to set the crown upon the head of Christ,—the crown of all creation. To Adam in Paradise was dominion given over all the works of God's hands. The crown fell from his head and has been trampled in the dust. But it is God's design to gather all

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again together under the second Adam, the Lord from heaven, to take up the crown which our first father cast away,—creation's trampled crown,—and place it upon the head of the second Adam, upon whose shoulders the government is laid, and to whom all kings of the earth bring their tributary glory, to whom every knee shall bow and every tongue confess. Creation's crown is his, for he alone is able to sustain it. Creation's sceptre is his, for he only is able to wield it. Creation's throne is his, for he alone is worthy to receive all blessing and glory and honour.

To this all things are tending. The course of events bears forward with no tardy step to this glorious issue. The various lines of events are now converging to a point,—that point is the bringing together the crowns of earth to be placed upon the head of its triumphant King.

2. The crowns of earth, though his by right, are not yet his by actual possession. He acts by the delegated authority of human kingships, putting down one king and setting up another; through them carrying forward his present dispensation of trial, and preparing for the future dispensation of the kingdom. In the epistle to the Hebrews (ii. 8) the apostle tells us "that though Jesus is crowned with glory and honour, and though all things are to be put under him, yet now we see not yet all things put under him." The earth does not yet own his authority. Its vice-royal dignities do not recognize the supremacy of him who is Prince of the kings of the earth. Its populous nations own not Messiah, either as their Saviour or as their King. Nay, they combine against the Lord and against his anointed, saying, "Let us break his bands asunder."

Meanwhile, "he that sitteth in the heavens shall laugh, the Lord shall have them in derision." He is now sitting at the Father's right hand, and his Father is now making his enemies his footstool. He is preparing the way for setting him upon his promised throne, and putting him in possession of his promised inheritance. In this light, then, let us learn to contemplate all the events of the passing day. It is this that can alone quiet us in the midst of turmoil, and compose us in the midst of change. It is this that enables us in all things, even the most untoward and disastrous, to rejoice, knowing that every change is but a step in the advancement of God's eternal design of setting his King upon his "holy hill of Zion;" of putting down all rule, all authority and power, and placing creation's crown upon the head of him, whose is the kingdom, the power, and the glory.

3. The accomplishment of these evils, the arrival of this

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most glorious day in the world's history, is fast approaching. His coronation-day, his inauguration-day, seems drawing nigh. He is already King. He is truly King at this moment, but he is not yet visibly manifested as King. As between the day of a king's accession to the throne and his coronation, some time elapses, so it is here with regard to the crowning of Messiah, the King of kings, and Lord of lords.

But he that shall come, will come, and will not tarry. He has long delayed; but he will not tarry much longer. Things are ripening for the mighty consummation, and the way is preparing for the grand arrival. "The Lord cometh with ten thousand of his saints." The whole creation longs for him; this suffering disordered world of ours implores him to hasten his arrival to put an end to this *interregnal* condition of creation, and ascend the throne as the rightful monarch—

> "Come, then, and added to thy many crowns
> Receive yet one, the crown of all the earth,
> Thou who alone art worthy."

As Pilate said to Jerusalem, so may we say to the men of earth, "Behold your King." Not now with the purple robe, the reed, the crown of thorns,—but in glory and majesty assuming the supremacy of creation. "On his head are many crowns." Yes, MANY CROWNS! the crowns of earth taken from the heads of its unworthy potentates are placed on his. Often have they changed their owners and been transferred from one crowned head to another—but now they have reached him to whom they rightfully belong, now they have all met in him, now they cluster round him and mark him "the Prince of the kings of the earth." Now he has himself assumed the authority he had for a while delegated to these vicegerents. He has taken to himself his great power, and he reigns. For he is the Lord of lords, and King of kings.

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Art. VI.—THE CONFUSION OF TONGUES.

The tenth chapter of Genesis concludes, as it began, with the statement, that "these are the generations of the sons of Noah." Twice over, nay oftener, is this statement made, as if in anticipation of the false reasonings of modern philosophy, which has, in some quarters at least, set itself to prove that there must have been more progenitors of our race than Noah.

Several of such declarations in these chapters are repeated, to shew that God laid stress upon them, counting it of some importance to man to know, that as originally the race sprang from Adam, so at the commencement of this new postdiluvian era all the nations of the earth are descended from Noah. The reiteration of the statement prevents the possibility of mistake on our part. We must either take it as it is, or deny the truthfulness of the book in which it is written.

Whilst all is traced up to Noah, it is especially to his three sons that our attention is directed. Here is the threefold fountain of mankind, the threefold fountain out of which the race has flowed—or rather, the three rivers issuing from the one fountain. On these three mighty rivers God wishes to fix our eye.

These rivers were not to be intermingled, at least for many an age—and even then, only in a small measure. They continued to run in separate channels, which are to this day distinguishable. God's purpose required that it should be so; and in the last scene of the world's history we shall see this more fully exhibited. As at the beginning, so to the very close, it shall be seen that *he* is ordering the "races" and the "nations," as they are here called, and that their various movements—their widenings and contractings, their rising into power or sinking into obscurity, perhaps extinction—are all his sovereign arrangements, for the glory of his own name, and the display of his wisdom and power.

Hitherto, however, there has been but one language. A century at least passes by, and still the tongue of the world is one—one language, one dialect.

But God's time has come for introducing another state of things. We say "God's time," for the change which now took place was explicitly and directly the doing of the all-wise Jehovah. During the more than fifteen centuries before the Flood, man's language had not varied or split off into dialects. Many things tended to effect this—time, age, increase in arts, spreading out of the population; but, notwithstanding the

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many things that might have broken up the world's speech, no change had taken place. Now, however, in the second generation, when Noah and his sons were yet alive, the language of man was to alter, and that not gradually, but of a sudden, by the direct interference of God. The former unity accomplished one design of God, the latter diversity effected another.

The alteration, however, was an evil, and is therefore allowed to flow from man's sin, or rather to be inflicted as its punishment. It was a curse, not a blessing, though God overruled it for good.

The world's population increased, but still kept together, and it seemed as if God's purpose regarding the subdivision of the race was slumbering, or had failed. But it stood; though, like all his plans, it was not impatient to disclose itself, but waited for the event which was to bring it forth.

As the population increased it overflowed its original habitation, and the overflow came down upon the plain of Shinar, like a mighty river about to form a prodigious lake in that vast plain. Shall it remain thus, stagnating and corrupting, or shall it be forced onwards? Shall it gather, and swell, and rise, pent up and choked, like a dead sea exhaling putrid and pestilential vapours, or shall it spread itself out over a hundred plains, taking its way by a hundred channels?

It is evident that they contemplated remaining in this plain. "They found a plain in the land of Shinar, and they dwelt there." They wanted to settle down at once and carry on their own designs, as the children of Cain had done in a former age. They said, this shall be our rest. The plain was spacious and fruitful, and well watered. It had all earthly advantages. It appeared to them as did the vale of Siddim in the eyes of Lot. They had no thought beyond the temporal advantages which it offered. Ah, when thus we are seeking to settle down in any place or condition, looking simply to the temporal advantages, we are on the edge of woe and judgment! It avails nothing to say, we did nothing unlawful. Yes, in forgetting that there were higher interests to be consulted before fixing your abode; in losing sight of God and eternity; in shutting your eye against the sin that surrounds you; in ceasing to realize that you are a stranger here, as all your fathers were, and that the shadow of death hangs over all your prospects, you sinned, you provoked Jehovah, and that comfortable settlement will be your plague, perhaps your ruin! How soon had these children of Noah forgotten the Flood! How rapidly and how closely had the

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chain been fastened between them and a present evil world! How eagerly and how speedily were they returning to the steps of their ungodly forefathers on the other side of the Flood! Terrible as the judgment had been, it had failed to leave any durable impression behind. It had failed to detach them from earth, or make them look upward for a better home above. Scarcely had the earth become dry, and long ere that mighty vessel, the monument of judgment and mercy, had mouldered to pieces, they had forgotten sin, and righteousness, and eternity, and the judgment to come. With Noah, the preacher of righteousness, still amongst them to arouse and alarm; with visible tokens on every side of past *wrath* against man's selfishness, and pride, and lust; with a hundred echoes still repeating the message, "Arise, and depart, for this is not your rest, it is polluted," they sat down, and said, This shall be our rest, "Soul, thou hast much goods laid up for many years, eat, drink, and be merry."

But this was not all. They said, We will be gods to ourselves; who is Lord over us? we will not only settle here, but we will provide against any such scattering as has been foretold; we will remain here in spite of the Divine purpose and prediction; we will take such precautions as will make any dispersion an impossibility. Ah, vain men! they forgot that there is One wiser and mightier than they. They thought to anchor their vessel immovably, so that no storm of earth could drive them from their anchorage, as if there could be any true moorings for man's vessel, save by that anchor which entereth within the veil.

To secure stability and union they proposed to build a city with a lofty tower in the midst, which would form a centre and rallying point for the multitude which now swept over the mighty plain. That this tower was not the project of blind folly, as if they actually meant to scale the heaven, is evident from the design stated,—to prevent their being scattered abroad upon the face of the earth. For how could the *height* of the tower hinder their scattering? In like manner, it is evident, that the tower was not meant, as some think, to secure them from the results of a second deluge; for how could a solitary tower accomplish this? And, if they really had intended this, would they not have built it on the summit of a hill, not on a plain?

The tower was meant to be a great centre for the multitude, round which they might gather, and by means of which their unity and brotherhood might be preserved. With such a centre of unity they thought to defy all breaking up, all separation and scattering. It might be that they were already

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beginning to fall asunder, and in order to prevent any further decomposition in the mass, as well as to cement and consolidate the whole, they took counsel and resolved to build the tower. It might be as a citadel or castle, the head-quarters of Nimrod and his warriors; and it might also be as a temple in which worship was to be carried on. Thus, by establishing a seat of government and worship, as did Jeroboam when he revolted from Rehoboam, they hoped to fix themselves immovably in this plain, so that nothing might dislodge or scatter them.

With imperfect materials, brick for stones and slime for mortar, they set to work. Their gigantic undertaking proceeded. The tower began to arise, and the foundations of the city were laid; for both seem to have been proceeded with together. Having formed a purpose of their own, they make haste to execute it, at whatever cost and labour.

They are full of the spirit of unbelief; for it is unbelief that is the root of bitterness; unbelief that looks not to Jehovah and his designs; but only to self and selfish objects. They are proud and ambitious,—lofty in their ideas of themselves, and bent upon securing a place and a name in the earth. How like the spirit of the "mighty hunter before the Lord,"—the rebel,—the great defier of Jehovah, the usurper to himself of all power and authority, whether secular or religious! How like the spirit of their descendant, Nebuchadnezzar, when glorying in the mighty Babylon which he had reared! How like the spirit of the last Antichrist, who aims at universal dominion,—making his city a centre for the world,—Babylon the Great, the metropolis of the world, and claiming divine homage from the nations of the earth!

Let us abhor this unbelief, this pride and ambition, this disregard to Jehovah's purposes. Let us learn God's mind, and act accordingly. Let us be content to be strangers on earth, without a city or home; seeking not the tower but the tent, as enough for us until the Lord come, to give us the city which hath foundations, not Babel but Jerusalem, not the city of Nimrod or of Romulus, but the holy city, the city of the Great King. Let our conversation be in heaven, lest, if not, we be in spirit no better than these builders of Babel,—seeking to live not by faith but by sight, forgetting that God's purpose is that we should be strangers and pilgrims,—scattered abroad, not congregated into one. For this is the day of our scattering, the day of our humiliation, the day of our shame. The day of gathering, and exaltation, and glory will soon be here. Let us wait for it in patience, manifesting not the spirit of Antichrist, but the mind of Christ, and waiting for his arrival,

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to be introduced through the everlasting gates into the city which is reserved for us in heaven!

When the heathen rage, and the "people imagine a vain thing," as they were now doing, then, it is said, "he that sitteth in the heavens shall laugh, the Lord shall have them in derision" (Ps. ii. 4). And as it shall be in the last days when Antichrist is at his height, so was it now when Antichrist was but beginning to shoot up in the person of Nimrod, and to manifest itself in the ungodliness of the people and their opposition to the Divine purpose; for, as in the case of Sodom (ch. xviii. 21), the Lord "came down to see the city and the tower." Whether, as afterwards, he came *visibly* we know not; yet it is to be noticed, that the expressions in both cases are much alike; for we read in the narrative respecting the cities of the plain, "I will go down now, and see whether they have done altogether according to the cry of it which is come before me." Jehovah came down then "to see the city and the tower." Not that he needed this nearer inspection for his own sake, but man needed it. At least God always acts so as to make men *feel* that He really knows the whole case thoroughly, and is not taking up an evil report. He will not only do what is right, but he will let man see that he is doing so; according as it is written, "that thou mightest be justified when thou speakest, and clear when thou judgest" (Ps. li. 4).

The guilt which God had come down to make inquiry into was this;—It was God's purpose that the earth should be subdivided in a regular and proper way. In all likelihood directions had been given to Noah, and by him to his children, on this head; and the list of names in the preceding chapters may be a sort of summary taken from these directions. God did not wish his own earth to be peopled at random, either according to man's fancies, or to man's emergencies and necessities. Accordingly, he had given them a plan for the subdivision of the earth, and he expected it to be carried out. But man's selfishness and ambition had other designs. What care or thought had he how God's earth was to be peopled and its nations arranged, provided his own love of ease, or power, or greatness, were gratified? To gratify these passions of his own, he set about concentrating the race in the plain of Shinar, by building the city and tower, with the idolatrous altar on the summit, as if to mock God, to defy his power, and to frustrate his purpose. The mere building of a city and a tower was nothing; but the Spirit in which, and the object for which, these were builded, were criminal in the extreme. It was man's purpose set up against God's. And though, no

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doubt, in the end, God's purpose would prevail and the earth be peopled by the gradual overflow of the population, yet it was of importance that that purpose of dispersion and colonization should take effect immediately and in an orderly way, according to the lands and limits assigned to each person or tribe. Besides, man's sin must be openly and awfully condemned. God must judge it and brand it at the very first outbreak.

How bent is man upon sinning,—always returning and returning to his rebellious ways! How resolute is he in carrying out his own will and in attempting to thwart God's! How calmly, yet how rigorously, does God proceed in finding out and condemning man's sin! Yet how tenderly does he deal with the sinner!

The Lord sees where their unity and strength lie,—even in their one language.* This would most materially contribute to preserve the unity and to hinder the dispersion, or at least to make it a far slower process than God wished it to be. Should matters remain thus, and their bond of unity remain unbroken, man would seem to triumph. It would have been easy for God to have smitten their tower with his lightning, and swallowed up their city with an earthquake, scattering them abroad in terror. But he has a more excellent way,—a way which, while condemning man's sins and frustrating man's purpose, yet does so in a way which carries out effectually the divine arrangements; nay, more, he does so in a way which leaves behind the monument of man's sin to other ages,—the tower and city of their pride; he snaps the cord which bound them together, and they fall asunder. "He confounds their language," † and so splits them into pieces. The new dialects thus formed are so many new centres of unity; so that not only is the great mass broken up into fragments, but each fragment has its own centre in the dialect which they have so suddenly learned to make use of.

What energy and earnestness are in the language employed! —"Go to, let us go down and *there* confound their language;" —that is, let us make quick work of it; let us do it at once and on the spot,—in the very midst of their rebellious labours,

* See Zeph. iii. 9, as to the unity of the latter day, when the confusion of Babel is to be repaired. They are to get a "pure language," or literally, "a pure lip," in opposition to the confused or mixed language of Babel; and this is that they may serve the Lord with one consent, literally "one shoulder," as if again referring to the workmen of Babel.

† Possibly the feeling of these rebels was that which is ascribed to the atheists of the last day. "Our *lips* are our own; who is Lord over us?" (Ps. xii. 4), therefore did God confound their *lips*, as it is literally.

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that they may know that it is the finger of God. How resolutely and how emphatically does God carry out his designs! He does not work by halves; nor does he procrastinate; nor does he inflict judgment in a way such as may puzzle man or not convey a distinct meaning. How simply, too, does he work! No bustle, nor pomp, nor noise, nor overwhelming terror; no fire, nor earthquake, nor hurricane, sweeping off the guilty, and demolishing their proud handiwork. He lays his finger on their lips and tongues, and straightway the purpose is accomplished! How wonderful are God's ways of defeating man's loftiest schemes!

Thus Jehovah scattered them. In spite of themselves he did it. They struggled, but in vain, against his sovereign purpose. It is irresistible. It must be carried out,—either willingly or unwillingly. The dispersion is accomplished. Earth is now to be peopled in God's way, and according to God's map. They leave off to build the city. Their scheme has failed. Instead of being consolidated into one mighty rock upon the plain of Shinar, they are scattered like the sand,—or if not exactly like the sand, yet like boulders rolled away in all directions. God has touched this vast rock with his finger; it has rent in pieces, and its fragments roll away into the places which he has set for them, nor rest till they have found their way to the far west of Europe, or the far east of China.

The city of these scattered ones gets the name of Babel. By whom this name was given is not said. Most likely by themselves or by their posterity. A most expressive name! "The City of Confusion."* A name, not only significant of the confusion of languages, but also of the confusion ensuing among themselves in consequence of this. That city which they had projected as the centre of their unity, became the point of divergence and dispersion, for from thence Jehovah "scattered them upon the face of the earth." That city which was to be the monument of their harmony and order, became the monument of their confusion and disorder. "Babel," the city of confusion, that is the name for their workmanship; a name sanctioned and promulgated by God, whether actually given by him or not,—a name perpetuated to all after ages, and remaining to this day,—a name which runs like a dark turbid stream through all history and through all prophecy, on whose banks have shot up, and are to shoot up yet, all evil and abominable things, and on whose bosom have floated,

* The Greek Sept. translation of the verse is a very expressive one, *συγχυσι*, pouring or mingling together; and, as the explanation of this word, Hesychius gives *μίξις, θόρυβος, ἀφανισμος*.

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and are yet to float, all treasures of human vanity and wickedness. Let us learn here,

1. How little of accordance there is between man's will and God's. There is no sympathy between them, no purposing in common, no acting in common. Man invariably takes a different course from God. His motives and desires being wholly different, his designs and actings can have nothing in common.

2. How little man seeks to find out the will of God. He makes no inquiry after it as if anxious to discover and to do it. He would rather not know it at all.

3. How opposed is man to God's will even when he knows it. God had doubtless made known his will in regard to man's dispersion; and man sets himself to counteract it. Strange and desperate perversity! He will not believe that God's will must be best, and that God can have no desire to injure man, but to devise all for the best. He spurns that all-wise will, and prefers the promptings of his own.

4. The vanity of opposing this divine will. We do not need to speak of its sinfulness, though it is unspeakably sinful. But oh, how vain! Can man prosper when opposing the divine will? Is not that will armed with omnipotence, and will it not sweep all hostility before it? Only shame and ruin can be the result of setting up our own will in opposition to God's, in anything, great or small. O man, lay down thy will; take up God's. Thou wilt soon find the blessedness of having no will but his!

Art. VII.—GENESIS IV.

Ver. 23, 24.—"And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt: If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."

The substance of this abrupt and singular narrative may be set down as follows: Lamech had been engaged in some deed of blood,—to which, perhaps, his polygamy had led. From this murder his family apprehend the worst consequences to himself. To soothe their fears, he addresses his wives,—

"Adah and Zillah, hear my voice;
Ye wives of Lamech, hearken to my speech!
Surely I have slain a man to my wounding,
And a young man to my hurt.
Surely if Cain shall be revenged sevenfold,
Truly Lamech seventy and sevenfold."

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As if he had said, "It is true that I have slain a man, but it was in self-defence, and in so doing, I have been wounded; I have slain a young man, and in so doing have been bruised; but surely I have less cause to fear than Cain: if he was to be revenged sevenfold, then I may count upon being revenged seventy-sevenfold." *

Such was the argument by which Lamech sought to allay the alarms of his wives. And in this we see the man. We get a knowledge of his character, and no less so of the state of the times. It seems to have been an age of lust and bloodshed. Lamech is its type. It was the introduction to that darker time, when, wickedness having swelled to its utmost, God was constrained to interpose and sweep the transgressors from the earth. The scene in Lamech's house was a specimen of the times,—times like those depicted in Psalms xi. and lii., or in Isaiah v. (especially ver. 18.), like those predicted by Paul (2 Tim. iii. 1; 2 Peter ii. 2, iii. 1, 2), and by Jude throughout his epistle. It is the dark picture of a dark time; men rushing headlong in the way of Cain, breaking asunder all ties of brotherhood, defying God, and making account of no interests save their own. It is a scene which shall yet be expanded to far larger dimensions in the last days, when evil shall cover the earth, and when "the wicked one," more cruel than Cain, viler than Lamech, and more ambitious than Nimrod, shall shed man's blood in torrents, and impiously reckon on impunity at the hands of God.

But let us look more narrowly at Lamech. He stands before us in such aspects as the following:—

1. *As the first violator of God's primeval law of marriage.*—That law most strictly enjoined *one* wife; and, doubtless, had been observed till Lamech's time. *He* sets it at defiance. That law was the very foundation of society. It was the foundation of family peace, of true religion, of social order,

* *Marbachius* suggests, that his wives were endeavouring to restrain his ferocity, especially representing the consequences of its indulgence, and that this speech is the answer to these remonstrances.—*Erasmi Marbachii Comm. in Pent.* vol. i., p. 63. The above is a brief but clear and shrewd commentary, of date 1597. *Dr Wells* (also *Julius Bates*), renders the words interrogatively, "have I slain?" &c., thereby not involving Lamech in the crime of murder, but of *bigamy*. It is of this that he is thus supposed to speak; as if he would shew that his marrying two wives was not so heinous a sin as Cain's murder of his brother. (P. 40.) This is forced, though כי might be used interrogatively, as in 1 Sam. xxiv. 20; 2 Kings xviii. 34, &c. On the whole passage, see *Lowth's* 4th Lecture on Hebrew Poetry. He takes the simple and natural view. His "Annotators" are more ingenious than satisfying. *Schlegel* maintains from this passage, that Lamech was the originator of human sacrifices.—*Phil. of Hist.* Bohn's Ed., p. 201.

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of right government in the state. Take away this foundation, or place two instead of one, and the whole fabric shakes, the nation crumbles to pieces.* It is not merely the family hearth that is destroyed, but the throne of the King is undermined. Bonds the most sacred and needful, Lamech breaks. The most ancient and venerable law of earth, he tramples on. Lust has gotten the mastery in him. He is the true type of those "filthy dreamers" who "defile the flesh" (Jude 8); of those who in the last days are to "walk after the flesh, in the lust of uncleanness, having eyes full of adultery" (2 Peter ii.). And as Lamech's sin threw open the floodgates of lasciviousness, so may the sins of those who in our day are walking in his steps, be throwing open these same floodgates, and ripening the world for the judgment of the great day.

2. *As a murderer.*—Lust had led to adultery, and adultery had led to violence and murder. We are not told the name of him whom he slew.† It matters not. He is a murderer,—true follower of Cain,—true offspring of the serpent, of him who was "a murderer from the beginning" (John viii. 44). Abhor Lamech's spirit, as we would that of Satan. Flee anger, passion, revenge,—of all that would lead, however remotely, to bloodshedding. In Cain, it was envy; in Lamech, lust. Flee both.

3. *As a boaster of his evil deeds.*—He does the deed of blood, and he is not ashamed of it; nay, he glories in it,—nay, glories in it to his own wives. There is no confession of sin here, no repentance, not even Cain's partial humbling. Thus iniquity lifts up its head and waxes bold in countenance,‡ defying God and vaunting before men, as if the deed had been one of honour and not of shame. "Boasters" are to rise up in the last days (2 Tim. iii. 2), specially boasters of evil, like Lamech. Men are to "boast themselves in mischief" (Ps. lii. 7). The wicked is to "boast of his heart's desire." (Ps. x. 3).

* In Malachi ii. 15, God tells us, that his special reason for this law was that thereby he might raise up a godly offspring. He had "the residue of the Spirit," and he might have produced not one Eve but many; yet he wisely ordered it otherwise. How much of godliness depends on unity and order in a household; and how much is it in the power of the *woman* either to promote or to mar this unity! See on this whole subject, the Rev. Christopher Anderson's most admirable work upon the "Domestic Constitution."

† The Jews say it was Cain; others his own son; others a younger brother.—See Faber's "Eight Dissertations." Augustine takes up the question, Works, vol. iv. p. 502.

‡ Frontemque a crimine sumit.

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4. *As one taking refuge in the crimes of others.*—He makes Cain not a warning, but an example. He perverts God's purpose in sparing Cain, and takes courage in evil from Cain's example. He "goes in the way of Cain" (Jude 11), and makes no account of God's awful monuments of his indignation against sin. He sins because Cain sinned! He thinks he has a *right* to sin, because Cain sinned! O desperate perversity of man's heart! What will it not make an excuse for sinning? And yet it always tries to find an excuse or an example, as if afraid and ashamed to sin unless for some reason, or with some example before it!

5. *As one perverting God's forbearance.*—He trifles with sin, because God shewed mercy to another.* He tramples on righteousness, because it is tempered with grace. He sets vengeance at nought, because God is longsuffering. Instead of saying, "God is so loving that I dare not sin;" he says, "God is so loving that I will go on in sin without limit." Divine compassion has no effect in softening his obstinacy; but "after his hardness and impenitent heart, he treasures up to himself wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. ii. 5.) Thus men still turn God's grace into lasciviousness and make Christ the minister of sin!

6. *As a scoffer.*—He believes in no judgment and makes light of sin's recompence. His words are evidently the words of a scoffer, and of one who believed in no wrath of God against the workers of iniquity. He speaks like the scoffers of the last days, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 1--3). Is not this the mocking that we hear on every side? No day of judgment, no righteous vengeance against sin, no condemnation of the transgressor! God has borne long with the world, he will bear longer with it still! He may do something to dry up the running sore of its *miseries*, but as for its *guilt*, he will make no account of that, for "God is love!" But what then becomes of *law*, or of righteousness, or of the difference between good and evil? And what becomes of God's past proclamations of law, his manifestations of righteousness, his declarations of abhorrence of all sin? Was Adam's ejec-

* In the 52d Psalm, God meets this tendency of man to "continue in sin because grace abounds," and asks most touchingly and graciously, "Why boastest thou thyself in mischief, O mighty man? The goodness of God endureth continually;" that is, "Ought not this goodness to stop thy boastings and melt thy heart, and lead thee to repentance?"

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tion from Paradise the mere attempt to cure a disease, and not the condemnation of his guilt? Was the deluge the mere drying up of the world's running sore of wretchedness, that it might start healthy and vigorous on a new course, instead of being the expression of God's estimate of human *guilt*, and his determination to prevent men from imagining that he was indifferent to the evil of sin, and, as the God of love, that he could only treat it as a sad *misfortune*, but not as an infinite and unalterable *crime* against love, and majesty, and truth, and government, and holiness?

Ver. 25.—"**And Adam knew his wife again; and she bare a son and called his name Seth (that is, set or appointed); for God, said she, hath appointed me another seed instead of Abel, whom Cain slew.**"

With Lamech's history ends the inspired record of the line of Cain. They pass away, and are seen no more. Their memory rots, and their names are forgotten. No man writes their story, or builds their monument. With Lamech's murderous vauntings, the sounds of their proud ungodliness die away in our ears. His voice is the last that we hear of the children of Cain. Cain the first, Lamech the last, are the representatives of the race,—its alpha and its omega. Brief but awful summary of the world's enmity to God and rebellion against the promised seed! Enough to shew us what the seed of the serpent is,—what man's heart is,—what the world is, with all its art, and science, and melody, and beauty. It has made evil its good; it has called darkness light; it has fashioned for its own worship, its gods of the intellect, its gods of the flesh, to whom alone it bows down, disowning the true God, rejecting all allegiance to him, banishing him from earth, and seeking to make for itself a home on its surface without him,—a circle for its joys to move in, without his love.

But now the scene changes. A vision, bright though brief, passes before us, like a sudden burst of sunshine on a dark troubled sea. We get a glimpse of the holy family, the household of the redeemed and separated ones, who, in the midst of a world where evil is overflowing, are still faithful to God, and believers in the promised seed.

We are carried back to Abel and his bloody grave. He,—the Isaac of Adam's house, the hope of his father and the joy of his mother, in whom the promise of Redemption seemed about to be fulfilled,—he was cut down, like a flower at dawn. It might seem as if, with him, his parents' hopes lay buried, and the prospects of the race blighted. It was not merely

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their feelings that were torn, but it was their faith, that, like Abraham's, was tried to the uttermost. Now, however, God is to visit them in tender love. He not only fills up the void in the family circle, and pours consolation into their wounded spirits, but he lifts up their drooping faith and gives it a new foundation to rest on. To Eve is born a third son; and he comes to them as the gift of love and the pledge of hope. Eve names him Seth, which means "set" or "placed" or "appointed," as being expressly given to her in room of Abel whom Cain slew. In this her faith shews itself again; for in the case of her three sons, it is she herself who gives the names and in them displays her faith. In Cain, it was simple and triumphant faith, that had not yet entered into conflict, nor known what trials and crosses are. In Abel's, it was the utterance of hope deferred, making the heart sick and realizing strangership on earth and "vanity" in creation. And now, in Seth, it is faith re-assured and comforted, brought to rest in God, as able to fulfil to the uttermost all that he had promised.

(1.) She recognizes God in this. It is not the mere "law of nature;" it is the Lord. It is in the fulfilment of his Sovereign purpose that he is doing this.

(2.) She gives a name expressive of her faith. She calls her infant the appointed one, the substituted one. She saw God making up her loss, filling up the void, providing a seed, through which the promised deliverer was to come.

(3.) She fondly calls to mind her martyred son. The way in which she does this, shews the yearning of her heart over him who was taken away, as if his place was one which needed to be supplied, as if there were a blank in her bosom which God only knew how to supply. She had learned, doubtless, that "blessed are the dead that die in the Lord;" but still her heart went out fondly after the beloved child, and she could not be comforted till she had one like him to fill up his room. It is not sentimentalism; it is faith. It is not mere maternal love; it is faith, faith that clung to the memory of her holy son, as one not merely beloved of herself, but beloved of her God.

Ver. 26.—"**And to Seth, to him also there was born a son; and he called his name Enos; then began men to call upon the name of the Lord.**"

We are yet to have another glimpse of the holy seed, the heavenly family, not merely passing onwards as strangers, but shining as lights in the world. God has reserved for himself not one family but many in this age—and these are letting

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their light shine. God's witnesses seem not few, but many. To Seth a son is born, and though his name imports nothing great in so far as the flesh is concerned;* yet it seems that he was not only of the seed of the godly, but himself a man of faith; nay, a man mighty in word and deed for God. For in his days, and probably through his influence, a mighty and blessed work seems to have been accomplished, and men now publicly united together to worship *Jehovah*, gathering round the primeval altar at the gate of paradise, and there over the bleeding sacrifice, calling upon the name of the Lord.†

In Enos, the "feeble mortal," as his name imports—the bruised reed—the man who has no confidence in the flesh.—we see a faithful witness for God,—one who gathers into one the scattered families of believers, and unites them in the worship of the living God.

Thus ebbs and flows the tide of heavenly life on earth. Thus has the cause of God been carried on,—not steadily progressing, but often cast back and the saints reduced to a handful; then once more reviving, and believers added to the Church in numbers. Onwards from Seth's day the work has proceeded in this way, and is to do so till the Lord come. Let us not be discouraged; yet let us not seek great things for ourselves; but simply to do the Lord's work in our day, and to reach the reward.

* *Enos,*—weak mortal, or dying man, shewing how truly believers were beginning to feel that "all flesh is grass."

† For the meaning of "calling on the name of the Lord" See Gen. xii. 8-13; iv. 21, 33. It means generally the worship of the Lord, and the form of expression implies that it was public or general,—men gathering together in solemn assembly.

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Notes on Scripture.

NOTES ON THE PSALMS.

Psalm XCIII.

We have heard the Sabbath song of the redeemed in the day of "the rest that remaineth." Now, the Eternal Sabbath is cotemporaneous with the Kingdom. The saints glorified shall enter on the enjoyment of the former in all its manifold phases of positive rest; the saints still on earth shall have their share in the latter when it comes, reigned over by the reigning saints, and the King to whom they are kings (Rev. i. 6). This is the theme of the psalm before us.

When the Lord by a prophet anointed Jehu king, we are told how those around him blew the trumpet, saying, "*Jehu reigneth!*" Here the Lord's anointed Messiah is proclaimed king by every voice and heart in his dominions—

"*The Lord is king!*"

His robes are not mere show, nor is his strength merely the power of armies attending him. No—

"*He is clothed with majesty!*
The Lord is clothed!
He hath girded himself with might!"

Nor is this all that is to furnish matter of wonder and delight and praise. This enthronization of Jehovah in our nature has intimate connexion with our world's felicity.

"*The world also is established;*
It does not totter." (See Psa. lxxxiii. 5.)

In other words—

"*It is made stedfast now, after all its shakings;*
It rests from all its commotions, and totters no more."

The throne of Jehovah (once seen in Exod. xxiv. 10 for a few hours), is now stretched over earth—

"*Thy throne was established of old,*
Thou thyself wert from eternity."

From the height of that stable throne the saints, in company with their King, look down on enemies made their footstool. They sing of the

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past—of these foes gathered together—"*The floods, O Lord, lifted up their voice,*" &c. But in a moment the universe was witness of their impotency—

> "*The Lord is glorious in the height* (*ἐν ὑψίστοις,* Luke ii. 14, xix. 38),
> *More than the voice of majestic waters,*
> *Than billows of the sea.*"

The kingdom has come, the kingdom so often prayed for, so ardently desired, so long expected; and its coming has realised every hope.

"*Thy testimonies are most true*" (ver. 5).

Our Joshua (Josh. xxiii. 14), can call all to witness that not one thing hath failed of all the good things which the Lord God spoke concerning it (compare Rev. xxi. 5, and xxii. 6). All the glorious things spoken of it have been verified, Himself being "faithful and true" (Rev. xix. 11). And the characteristics of his happy government are unlike those that marked all former dominion on earth. His palace—his "house," (see Psa. xcii. 15)—is not like the gay, loose courts of earthly kings—*holiness* is seemly there; and it is added—

"*O Lord* (all this shall remain) *to eternity.*"

The Septuagint translators felt there was such a real connexion between this and the foregoing Psalm, that they entitle it, "*Εἰς τὴν ἡμέραν τοῦ σαββάτου, ὅτε ἐνῴκισται ἡ γῆ,*" "For the Sabbath-day, when the earth has been settled"—referring, evidently, to the title of Psa. xcii., "A song for the Sabbath-day." But we prefer describing it with a reference to Rev. xi. 15, as being

"*The kingdom of Christ stilling the uproar of the nations.*"

Psalm XCIV.

The Kingdom, then, and its King, have been anticipated, or rather realised, as if already come. With this prospect before them, the oppressed Church and its Head cry for vengeance—joining the cry of Rev. vi. 10, from under the altar; pointing the Judge to "the day of vengeance" Isa. lxiii. 4; recalling to his mind the words of the song of Moses, Deut. xxxii. 41.

The appeal is made in pointed, heaven-penetrating cries, ver. 1, 2; reasons for the appeal, strong and vehement, are alleged, ver. 3–7; and the world is warned that the appeal is lodged, ver. 8–11. This done, the Church and her Head bless the Lord for the very dealings that call for vengeance, these being instructive chastenings to them, though their enemies did not mean to help them to their crown—and they bless the Lord for revealing the final issues, "*teaching them out of his law,*" *i. e.*, advertising them of what is coming on, in the pages of his revealed Word, so that they have peace in the storm (ver. 12–14).

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"*Judgment shall return to righteousness!*" they exclaim: long has it seemed otherwise; judgment seemed to lodge in the streets, or stand afar off. But now the Judge comes (ver. 3), and judgment goes home to the righteous—justice vindicates their cause.

From ver. 16 to the end, we hear the same parties encouraging themselves to wait on for a season. The past has never failed to bring help, if it brought anxiety; while the future presents the prospect of the entire overthrow of ungodliness—

> "*Is the throne of iniquity confederate with thee?*
> *Framing wickedness!* (or, misery, Hengst.) *by right of law!*"
> (ver. 20).

The question contains the answer in itself, and meanwhile there is refuge—

> "*Jehovah shall be my high place,*
> *And my God* (shall be) *my rock of shelter,*"

till he arises in the day of his wrath to cut them off for ever. Thus, beginning with prayer,* the psalm ends with prophecy; beginning with an earnest call, it ends with faith's confidence of an answer, and sounds in our ear

The cry of the oppressed Church and her Head for the day of vengeance.

Psalm XCV.

The King and Kingdom, the Judge and the Judge's vengeance are within sight, hastening on, almost at the door. With these solemn prospects influencing them, the flock and the Shepherd are now heard inviting men to enter the fold while it is the day of grace. Augustine felt this connexion when he wrote—"Venturus est; præveniamus faciem ejus in confessione."

> "*O come, let us sing cheerfully to Jehovah* (Deut xxviii. 47),
> *Let us raise the peal of melody to the rock of our salvation!*
> *Let us come early before Him* (*q.d.* ere ever He calls), *with praise;*
> *We will raise the peal of melody in psalms to Him*" (1, 2).

He is great, and he is Sovereign over all (ver. 3); the deeps and the heights are His (ver. 4); the sea and the land (ver. 5); He is our Maker, our God, a Shepherd to us who glory in the blessedness of being pastured by Him, and defended as well as guided by Him (6, 7)—

"*To-day, O that ye would hear his voice!*"

This is the force of ver. 7, אִם תִּשְׁמָעוּ, like Exod. xxxii. 32, "And now, O that thou wouldst forgive their sin!" and like Luke xix. 42,

* Augustine says, on ver. 1, 2—"Prophetia est prædicentis, non audacia jubentis."

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"O that thou hadst known!" It is an intensely earnest call on those addressed to hearken to that voice, viz. to the call of God; while ver. 8 in the same breath entreats them not to be as Israel at Meribah and Massah. Only let us not fail to notice, that while it is *the flock* who speak in ver. 1–7, it is *the Shepherd* who takes up their expostulating words, and urges them home himself at ver. 8 to the end, using the argument which by the Holy Ghost is addressed to us also in Hebrews iii.

There is something very powerful in this expostulation, when connected with the circumstances that give rise to it, while the burst of adoring love, the full outpouring of affection in ver. 1–7 are irresistibly persuasive; but when the voice of the Lord himself is heard (such a voice, and using the terms of entreaty!) we cannot imagine expostulation carried further. Unbelief alone could resist this voice; malignant, blind, hard unbelief alone could repel

The flock and the Shepherd inviting men now to enter the fold.

Psalm XCVI.

The call of last psalm came at a critical moment, namely, in the interval between the cry for vengeance in Psa. xciv., and the answer to that cry in Psa. xcvi. For it is with the kingdom and the coming King just at hand, that Psa. xcvi. is sung.

It is in harmony with Rev. xiv. 7, and xix. 1–11. *Creation at its first birth* had its joyful songs from the morning stars, the sons of God (Job xxxviii. 7); shall not *creation renewed* have its songs (Isa. lxii. 10), and shall not earth itself sing its own bliss? It is not angels that are invited to sing, though no doubt they will join; it is a redeemed world—and the men of that redeemed world are to be telling of the salvation wrought, not for a few moments only, but "from day to day." In telling the salvation, they are to tell chiefly the glory of Him who has wrought it out (ver. 1–10)—his wonderful doings, his greatness, his praise-worthiness, his fear, the nullity of all other gods, the creator-skill of our God who made the heavens—

"*Glory and majesty are his inseparable attendants:*

(Not mere transient displays, such as Esther i. 4 records.)

"*Power and splendour are in his sanctuary*" (ver. 6).

(The originals of all kingly magnificence are in his palace).

"*Give unto Jehovah, ye families of the nations;*
Give unto Jehovah glory and power.
Give unto Jehovah the glory of his name!
Bring a present, and come into his courts!*

* See 1 Sam. ix. 7, 1 Kings xiv. 3. Allusion is made to the customary forms of approach to the great.

Worship Jehovah in (real sanctuary splendour) *the beauty of holiness.*
Tremble at his presence, all earth!
Tell among the nations, Jehovah is king!"

As a consequence, there is the reverse of Psa. lxxxiii. 5. Yes, tell this also to men,

"*The world stands firm; it totters no more!*
He judges the people with uprightness!"

On this announcement, there is a shout that makes the welkin ring—a shout like that at Corinth, when "Soter, Soter!" rang through the air, and astonished the birds as they flew, so that they reeled and dropt their wings. It is earth rejoicing (Rev. xix. 5), that now what was foretold in Rom. viii. 19–21 about the deliverance of the whole creation is at last accomplished—

"*For He cometh! for He cometh!*
To judge the earth!"

That is, to put earth in order,* to be its Gideon and Samson, to be its *ruler*, to fulfil all that the Book of Judges delineates of a judge's office. It is, as Hengstenberg says, "a gracious judging," not a time of mere adjudication of causes or pronouncing sentences—it is a day of jubilee. It is the happiest day our world has ever seen. Who would not long for it? Who is there that does not pray for it? It is the day of the Judge's glory, as well as of our world's freedom—the day when "*the judgment of this world*" (John xii. 31, and xvi. 11), which his cross began and made sure, is completed by the total suppression of Satan's reign, and the removal of the curse. All this is anticipated here; and so we entitle this psalm

The glory due to Him who Cometh to judge the earth.

Psalm XCVII.

We advance a step further. In this psalm, Messiah *has* come in glory—he is not merely expected and anticipated. And here the effects of his coming on his foes and their idols are sung of. In Heb. i. 6 there is an apparent quotation of ver. 7—"Worship Him all ye אֱלֹהִים" gods, or angels. In making that quotation, the sacred writer prefaces it with a definite mark of time—"*When he bringeth his first-begotten again into the world*"—the time of his Second Advent—

"*Jehovah reigneth! Let the earth* † *dance for joy!* (Horsley, תָּגֵל).
Let the multitude of its regions rejoice."

* The Sept. have given this title to this psalm—"ὅτε ὁ οἶκος ᾠκοδομεῖτο μετα την αἰχμαλωσιαν." We may suppose they meant their title to be figurative.

† Dathe makes הָאָרֶץ, "the land," Palestine.

And then is described the judgment upon idols, in language borrowed from the Sinai-appearing of the Lord (ver. 2–7). When in ver. 6 it is said,

"*The heavens declare his righteousness,*"

the meaning is, that now the Lord from heaven, from His opened heavens, rises up in favour of righteousness. The heavens seemed silently to hear, as if almost indifferent to the cry of sin; but not so any longer now. And in this manifestation (see Romans i. 18), Israel and earth at large rejoice. But specially his saints (ver. 10), who have long prayed and waited, now find that they waited not in vain; and hence the exhortation in ver. 10, and the promise in ver. 11—

"*Light is sown for the righteous.*"

Into the furrows made by the plough of affliction and temptation, God casts the seeds of after-joy. Christ, "the Righteous One," is first partaker of this joy, this harvest of joy, as abundant as were his tears, his woes, his sorrows—and joy is synonymous with "*light,*" because of light's cheerfulness. and because the rich flood of rays from the sun may be emblematic of the gifts and blessings to be poured on the Righteous One and his members. It is interesting to notice that an apparent reference to the Head and members may be meant in the change of numbers in the clauses of ver. 11—

"*Light is sown for the Righteous One,* צַדִּיק
And gladness for those who are upright in heart," (יִשְׁרֵי־לֵב)

All this blessedness, then, at the very hour judgment comes on idols and idolaters, may well call forth the rejoicing with which our psalm begins and ends; and the "*holiness*" of ver. 12 may be meant to remind us that all this joy is the result of Jehovah having at length introduced his own holiness into a fallen world. It is a blessed song concerning

The Advent of Messiah and its results to earth.

Psalm XCVIII.

The kingdom and the King have arrived; the blessedness of that happy day has been celebrated. But the harp cannot be silent yet! Another song on the same key! Another sweet and solemn melody on the same theme; but with this special addition, the *Lord's faithfulness to Israel.*

Hengstenberg remarks that this psalm is full of allusion to Isaiah. At any rate, this psalm and Isaiah, whichever was the earlier, answer to one another, as seraph to seraph, celebrating "wonders, salvation with his right hand, his holy arm, his righteousness revealed." And may not the clause in ver. 2,

"*He hath remembered his mercy and truth,*"

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be considered as equivalent to "full of *grace and truth*" in John i. 17? That *grace and truth* is now to be revealed to Israel in particular, for He who is the fountain of it is to dwell among them—his throne stretched over Jerusalem as a rainbow spans the plain beneath, and his sceptre swayed over earth to its utmost ends.

> "Sing to Jehovah with the harp!
> With the harp and voice of psaltery!
> *With cornets and sound of trumpet* (as at the bringing up of the ark to Zion).
> Raise the peal of melody
> *Before* THE KING, *Jehovah!*"

And as at the commencement of a reign in Israel, we read of the shout, "Let the king live" (2 Kings xi. 12), and in ix. 13, "Jehu is king!" And as they clapped the hand (2 Kings xi. 12), as well as shouted and blew the trumpet (2 Kings ix. 13), so we find all these recognitions of the king in this psalm—"The rivers clap their hands," and "the hills shout for joy," for the king foretold in David's last words has at length come (2 Sam. xxiii. 3), to rule over men in the fear of the Lord.

It is the only psalm called simply מִזְמוֹר, without addition, which Hengstenberg accounts for by supposing it the lyrical accompaniment of the more directly prophetical preceding psalm, and the lyrical echo of the second part of Isaiah. It is at least interesting to notice, that a song of Zion which so exults in the king's arrival, should be called pre-eminently, מִזְמוֹר, as if the psalm of psalms were that which celebrates

Israel and earth at large blessed in Messiah's Advent.

Psalm XCIX.

The King and kingdom having come and been established, the Psalmist sings of the principles of government. Holiness is the rule. Jehovah is as holy as when he manifested himself to Israel when dwelling between the cherubim—or rather, the idea seems to be, that Jehovah *now fulfilling the type exhibited in his dwelling between the cherubim* by dwelling with men in Zion, is nevertheless so holy that earth bows prostrate before him, and the nations quake.

> "*They praise thy name!*
> *Great and terrible, holy is He!*
> *And royal strength loveth judgment!*"

This is their song, because he has established judgment in Jacob. They call on others to join (ver. 5), bidding them fall before "*His footstool,*" *i. e.*, his ark, or his manifestation of himself to men who approach to worship.

"*He is holy*" (ver. 5),

is one of their arguments; another is, Moses and Aaron, Israel's leaders

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in the wilderness, are there; and *Samuel, the first of the judges in the land,* is there. These, and such as these, used to call upon the Lord and get answers, during their days of trial, He speaking from the pillar-cloud.

"*They kept his testimonies*"—

this is an abridged description of the obedient life of all these saints—and

"*He gave them a code of statutes;*"

referring to such a passage as Deut. xxxiii. 4, where *the law* is reckoned among the prime blessings of Israel. Yes, it was always thus; Jehovah answered them, and forgave them, yet was

"*An avenging God because of their iniquities.*"

He is the same for ever. Just, sin-hating, righteous! And a third time, as if to cause earth to respond to the song of heaven (Isa. vi. 3, Rev. iv. 8), the Psalmist extols Jehovah's holiness—

"*Worship at the hill of his holiness,*
For Jehovah our God is holy!"

It is throughout a psalm proclaiming the untarnished perfections of the King,

Messiah ruling in holiness.

Psalm C.

The King and kingdom come, and holiness now swaying the sceptre of a happy world, behold the whole earth as one great congregation, uttering praise, and blessing, and thanksgiving, led by Messiah, the Chief Musician!

Its title is, "*A psalm for thanksgiving.*" The word is תּוֹדָה, the word used in Lev. vii. 12 for sacrifices of thanksgiving, when thankful men brought to the Lord fine flour, and oil, and wine, in token of their deep sense of blessings bestowed. Here, then, is earth's thank-offering day arrived—

"*Raise the peal of melody to Jehovah!*
All the earth!"

They sing, in ver. 2, of his redemption, not of creation-work. They say, "He *made us,*" *i. e.*, made us what we are, a people to Himself; as in 1 Sam. xii. 6, and Deut. xxxii. 6. It was not we that made ourselves his (comp. Ezek. xxix. 3).

"*He (and not ourselves) made us*
His people and the flock whom he feeds" (ver. 3).

And of this song for all nations, this thanksgiving for redemption, this utterance of every heart and lip on earth and in heaven, this song of the whole family of God, of the glorified from their place, and the saved

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nations on earth in theirs, the burden is that old and well-known ascription to Jehovah—

> "*For Jehovah is good*—(1 John iv. 8, 'God is love.')
> *His mercy endureth for ever*,"

sung at the altar long ago, 2 Chron. v. 13, and vii. 3, and 1 Chron. xvi. 34, Ezra iii. 11, and Jer. xxxiii. 11. To this they add—

> "*And his truth is from generation to generation.*"

He has fulfilled all He ever spoke! He will continue for ever fulfilling all He has begun to fulfil! He who is "full of grace and truth," is no doubt the leader of this song (Psa. xxii. 22), though not mentioned specially; and it is just such a burst of rapturous delight and gratitude as will altogether respond to the invitation from the throne, Rev. xix. 5–7. We therefore call it—

The heartfelt thanksgiving of the great congregation led by Messiah.

The Ministering One Ministered unto.

"And there appeared unto him an angel from heaven, strengthening him."
—Luke xxii. 43.

Gethsemane! What wonders cluster around this word! Here the terrible and the tender are strangely blended. Here the greatest trial was endured, and the most glorious triumph gained. Jesus going to Gethsemane; Jesus in Gethsemane; and Jesus leaving Gethsemane to go to judgment and to death, are all wonderful. Here is a subject worthy of constant study, and an object deserving of supreme affection. Wondrous spot! Its ground bathed with Immanuel's blood, its air embalmed with his sighs; it became a spot towards which God himself looked with intense interest and delight. To the believer its very name is fragrant with love and radiant with glory, because he sees Jesus there in all the wonders of his love and tenderness. Yes, it is Jesus to whom we look; we have no superstitious or sentimental feelings with regard to the place; but still we love it, because He loved it. Thither, we are told, Jesus ofttimes resorted with his disciples; and thither let us now go to indulge in some contemplations on that sorrowful, but infinitely loving Saviour, to whom, in his deep griefs, a holy angel came to minister.

A garden is a suitable place for contemplation. It reminds us of the days of our childhood, before care weighed heavy on the heart; and also of the early days of our race, when innocent man inhabited a garden planted by God's own hand. Alas, Adam and his guilty offspring have since had to thread the mazes of a dangerous wilderness! The contrasts between Eden and Gethsemane are instructive, and calculated to humble us. In Eden and its transactions we may trace creating

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power, wisdom, and goodness—Satanic craft and daring—human ingratitude and folly; in Gethsemane, divine justice, holiness, and love—redeeming condescension and compassion, angelic sympathy and faithfulness. But observe one other point of difference between the two gardens—man is not an actor in Gethsemane as he was in Eden. Man could destroy, but God must redeem; yet, wondrous thought! it is God in man, God by a man, even "the man Christ Jesus," who does this. It is Jesus the God-man, the man of God's right hand, the man, Jehovah's fellow, yet "made for a little while lower than the angels," and even ministered to by one of them, whom we are now called to contemplate. How astonishing are these words,—"there appeared unto HIM an angel from heaven, strengthening him."

Behold the Mighty One bowed down. Jesus was the mighty ONE. Such he had proved himself to be. By his great power he had conquered disease and death, and cast down the powers of darkness. By the utterance of a few words he had caused the winds and the sea to obey him. The human heart, more tumultuous than the raging ocean, he had overcome, and brought the once depraved soul a willing captive to his feet. But, behold he who had done all these things, is himself bowed down, "sorrowful even unto death." Would we ascertain in some degree the greatness of his sorrows, and have communion with him in them? Then let us listen to the many plaintive strains of the harp of prophecy—hearken to his own sorrowful confessions—study his actions and manner portrayed in the gospel narrative, and ponder the words written by inspired apostles after his griefs were over. But why all this bitter grief? Why is the strong one thus bowed down? His parched and faltering lips reply—"*this cup—this cup!*" He knew its bitterness, he knew the ingredients of which it was composed. He knew that his enemies, human and infernal, would tempt and distress him—that his friends would desert him—that his body would be violently tortured, separated from his human soul, and laid in the lowly grave. He knew that his heavenly Father would smite and bruise him, and withhold those manifestations of his favour which were the life and joy of his soul. He knew that he must bear sin in his own body—endure shame and mockery—be made a curse;—in a word, he knew how many awful scriptures laden with thunderbolts of wrath must empty their fearful contents on his devoted head. He had doubtless read many times, and with deep emotion, Isa. l. 5–8, Psa. xvi. 8–10, and kindred passages, and was fully aware that now was the time of their fulfilment. But he knew that all was necessary in order that man might be saved and God glorified, and therefore, amidst his bitter sorrows, meekly said, "The cup which my Father hath given me, shall I not drink it?"

But we feel how little can be said in explanation of this Gethsemane scene. There is a mystery about it which we cannot pierce, but it is a mystery of love. Here, too, we have the loudest testimony against sin, and the sweetest testimony to sinners of love's right-willingness to save. The more we gaze on this scene, the more we are astonished;

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that load must indeed be heavy which could wring forth such agonising exclamations from so strong a heart, from so hopeful a mind.

A second object of contemplation is, *the merciful one looking down.* "It pleased the Lord to bruise him." But while thus bruised by the hand of justice, Jesus was "very glorious in the eyes of Jehovah." The hand of inspired man draws aside the vail which enshrouds this scene of woe, and shews us God, even God in Christ reconciling. We see Jehovah, the just and the holy *One*, sitting on a throne, high and lifted up. "Righteousness and judgment is the basis of that throne," that is, these the principles on which God's government is conducted. Then why, we are ready to exclaim, why do the righteous suffer? This was the difficult problem which Job's friends could not solve. But the difficulty is still greater when we ask, Why doth the only sinless one of the sons of men suffer above all others of the human family? and how can God look down, see all, and yet not deliver him? The answer, strange to say, must be, because God is merciful. "Jehovah delighteth in mercy." Therefore he looks on his suffering Son with complacency, and accounts his death "a sacrifice of a sweet-smelling savour," because by his voluntary offering he is preparing a way for mercy to flow down honourably. God does *to* his Son what justice required, that he might do *by* him what mercy desired, and then bestow upon him, and upon sinners through him, what his work and sufferings merited. He puts him to grief that grace might triumph through him, and glory rest for ever on his worthy head. He did not send "twelve legions of angels" to rescue him; but he sent one angel to strengthen him, and we are sure that this one angel did not come unbidden or unsent, and in his willing flight and tender ministry we have a proof of God looking down.

Contemplate this *ministering one coming down.* We are not told the name of this angel, or his rank among the heavenly hosts. If it was Gabriel who announced the birth of Christ to Mary, how strange must the scene have appeared unto him! He might well think, Is this the path to David's throne? Is this the road to that greatness which I predicted of him? Yes, wandering angel, it is even so! These are "the footsteps of God's anointed," and this is his thorny but honourable path to the highest glory. But angels are not like us, hasty in their conclusions respecting God's ways—*they learn to wait, and while waiting minister.*

But what mean these words, "an angel *strengthening* HIM? We may surely conclude that this was not done by the impartation of physical energy, but by some messages from the Father—by assurances that he was still the beloved of God, and by telling him of the glories of the coming future. It may be that *then* "the joy was set before him" (Heb. xii. 2), and thus he was strengthened to "endure the cross, and despise the shame."

The record of angelic ministration in Dan. x. 19, may cast some light on this subject, so also may the Lord's dealings with Paul (Acts xxvii. 23, and 2 Cor. xii. 9–11). Both prophet and apostle were

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strengthened in seasons of weakness and temptation by assurances of God's favour to them, and promises of divine help. But, however imperfectly we may apprehend this subject, yet may we not infer from this wondrous verse, that the agonising Saviour's consolations were of an heavenly origin and nature, and that by them he was strengthened for his unparalleled work. He was thus assured that whatever he might have to suffer on earth, and however he might be forsaken and despised, there was sympathy for him in heaven, and glory for him from God, and these considerations "strengthened him." His faith grasped heavenly words, his hope viewed heavenly things, and he went on in his great work, "with his face like a flint, knowing that he should not be ashamed."

This mysterious circumstance in the garden agonies of the Saviour may receive further illustration, if we *institute some contrasts.* The first shall be *between heaven and hell.* In the Lord Jesus we find a perfectly holy one; let us see how heaven and hell severally act toward him, and learn from hence the character of both. Heaven stoops down to sympathise; hell rises up to torture and distress. That *one* ministering angel was the representative of *all* the inhabitants of heaven, as well as the messenger of its glorious King. There was not one of his peers in glory but would have deemed it an honour to have been sent on such an embassy. But He whom the living angel came to strengthen was the object of hell's bitterest hatred. He saw all the hosts of darkness coming against him, and knew that this was their hour; but he knew also that he "was manifested to destroy the works of the devil;" and that while he endured his malice he was subverting his powers, "destroying death, and him who had the power of death, the devil." Therefore, with holy calmness and triumph, he said, "The prince of this world cometh, and hath nothing in me. Be of good cheer, I have overcome the world."

The second contrast is between *earth and heaven.* Enter yonder palace, and see that conclave of priests sitting in solemn consultation; look at the traitorous Judas receiving from them the pitiful silver pieces; behold that band of men "with lanterns and torches, and weapons," stealing along under the city walls, guided by the traitor, toward the garden where Jesus is, and then reflect that all these, and many like things, were done *while* the angel was strengthening the Saviour, *while* the Redeemer was "praying in an agony." Alas! that man, whom Jesus came to save, should be in sympathy with hell, and in contrast with heaven. All praise to the man of sorrows, to the weeper in Gethsemane! there have been many since then who have broken covenant with Satan, and have been brought into sympathy with heaven; and soon he who was lifted up will "draw all men unto him."

There is a third contrast, which is *between the angel and the friends of Jesus.* The disciples were sleeping while the angel was ministering. We are told, indeed, that they were "sleeping for sorrow;" but still it is sad to see them sleeping at all in such a place, and at such a time.

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Let us learn to *beware of that sorrow which incapacitates us from sympathy with Jesus.* Such a state of mind shews the prevalence of selfishness, and the weakness of love. If we in our worst griefs remember his *great* sorrows, we shall be preserved from despondency, and taste a sweetness in the bitterest cup. Amidst all our failures, it is refreshing to think that all who trust the Saviour will be "like unto the angels" soon; and then we shall never tire in ministering to Him "who gave his life a ransom for many."

We may institute one other contrast—*between Jesus in Gethsemane and Jesus in glory.* The angel came to him in the garden; but round that throne, in the midst of which stands the Lamb of God, are a multitude of angels, even "ten thousand times ten thousands, and thousands of thousands," and all join in one unanimous verdict, expressed in a most triumphant song, "Worthy is the Lamb that was slain!" But while *all* the heavenly host thus praise the Saviour, and will do so for ever, yet throughout eternity one angel will have the honour of saying, as he gazes on the Lamb, on the glorified Church, on a holy world, and all the fruit of the Saviour's sorrows—*I ministered to* HIM *in Gethsemane.* And how will the saved ones, who, after ages and ages in glory, will still fail to comprehend Gethsemane, crowd around that angel, to hear from him the ever fresh recital of the wondrous scene! Lord of angels! Saviour of men! unfold to us *now* by thy Spirit "thy love, which passeth knowledge!"

This subject speaks to *Christians in sorrow.* Have you, my brother, your miniature Gethsemane, your place of agony and heart conflict? Learn from the suffering Saviour what to *do*, and what to *expect.* Pour out your sorrows into your Father's ear, and expect help from his throne. Be anxious, above all things, for a spirit of prayer. Observe the words which follow those which we have been contemplating—"And being in an agony, he prayed more earnestly." This was done *after* the angel had strengthened him. The angel did not appear to take away the cup, but to strengthen him to pray for strength to drink it. The Apostle Paul, referring to this wondrous scene, tells us that the Saviour "was heard in that he feared" (Heb. v. 7, 8). Heavenly consolations will strengthen us to bear all that God lays upon us, and enable us to glorify him while passing through our trials. By prayer and submission, we shall obtain those consolations; and all afflicted saints should give good heed to the words of the suffering Saviour, "Watch and pray, that ye enter not into temptation."

We haves poken of contrasts. Sorrowing Christians! seek grace to furnish one. You need not, alas! go far to find sufferers who have no God to comfort them, and who in the midst of their sorrows keep their hearts closed against heaven, and open towards earth and hell. Seek to have your heart ever open to hear God's voice, and closed against earth and hell. Listen to God's promises, not to Satan's temptations, or to the world's consolations. Thus the Saviour acted, leaving us an example how to tread the path of sorrow.

A word to the saints of God as regards *service.* Behold with wonder

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the ministering one ministered unto! This may still be done substantially, and the honour conferred on this angel be shared by us. What is done to the brethren of Jesus, he takes as done to himself. Go ye forth, then, and work for Jesus. Be in the place of angels; or rather, *be angels*, the loving messengers of the Saviour to saints in sorrow and affliction.

A word to sinners as regards submission. If the innocent Saviour was not spared, where will the prayerless and the rebellious appear? Your sorrow, if you die unreconciled, will not be for an hour, but for eternity. Your cup of woe will never be emptied. Submit, then, at *once;* call upon God *now.* Let Gethsemane persuade you to be reconciled to God, and all shall yet be well. Take Jesus for your Saviour and Lord, and then, "through his agony and bloody sweat, his cross and passion," you shall rise to join the song of angels, "Worthy is the Lamb that was slain!"

The Rejected One Returning.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."—2 Thess. i. 7.

"He that goeth forth, and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

This passage was verified in Christ, who on earth laboured, loved, and died, ever sowing the seeds of truth, and weeping over man's inattention to that truth. We here see Him returning with joy, no more the weeper in Gethsemane, with one solitary angel for his comforter, but surrounded by an innumerable host, coming to gather to himself all those who have made a covenant with him by sacrifice (Ps. iv. 5), and who like himself (though at a great distance) laboured for and wept over lost man. In this connexion the Apostle *congratulates* and *comforts* the saints. Those who can be congratulated as the possessors of the graces of the Holy Spirit, may well, however troubled now, take comfort in the hope of eternal rest.

I. Notice *the return of the Saviour.* If an individual, who has been absent from a neighbourhood or nation, is expected to return again to his former abode, the effect produced on others by this intention would correspond with the estimate formed of his character. People would ask such questions as the following:—How did he act when he was here before? What has he been doing since he has been away? How was he esteemed where he recently resided? What are his reasons for returning? and what objects has he in view in coming back? Let these questions be applied to the Lord Jesus, and if rightly entered into and answered, the return to our world will be very desirable.

How did Jesus act when he was here before? His counsels were wise, his conduct beneficial, his character beautiful. He was free from selfishness and sin, full of love and loveliness.

What has he been doing since he went away? Pleading the cause of

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sinners, governing the universe of God; frustrating the designs of Satan, and preparing places for his people. He has been acting as a Prince and a Saviour, as a friend, a physician, and a benefactor.

What estimate do the dwellers in that world form of him? There all are wise, holy, and loving, all free from envy and pride, and they call him by every glorious name, and crown him with praises; and look! Here is a book written by God who cannot err, on purpose to tell us how good and how great he is "who is gone into heaven."

Why does he come again, and for what purpose? He comes because he loves our world (Proverbs viii.), as well he might, for he took part of its dust into union with his divine nature. He comes because he is faithful, and bent upon fulfilling all contained in the Scriptures. He comes because he hates sin, tyranny, and oppression, and because he is determined to abolish them from the earth.

II. *The Retinue of the Saviour,*—"mighty angels." The term angel signifies *messenger.* They are compared to wind and flames of fire (Psalm civ.; Hebrews i. 8). The nearer matter seems to approximate to spirit the more powerful it becomes; fire, steam, electricity, &c., are all very powerful; then what must pure spirit be? These mighty angels have given proofs of their power to God's friends, and among his enemies; and many things done in nature and providence are doubtless performed by their instrumentality. The Psalmist addresses them as those "who excel in strength, doing God's commandments, hearkening unto the voice of his word" (Psalm ciii.). They are strong, docile, obedient, happy beings, ever engaged in service and blessing. Notice also *their relationship to Jesus.* They are said to be "*his;*" he is their head and governor. They were created by him, and for him; he has a more excellent name than they, and is exalted in his human nature far above them (Ephesians i. 19, 23). At his second coming they will be in *attendance on him.*

How different the retinue of Christ at his second coming to what it was when he was on earth! In the manger, in childhood, and in his path through life, how humbly was he attended! Behold him leaving the hall of Pilate with the rabble of a nation mocking him, and contrast it with his coming in the clouds "with *all* the glory of the holy angels." He comes with them as "the ministers of his power." Not a solitary angel as before,—all heaven's hosts are there, and all to worship him (Hebrews i. 7). His Father now gives him more than twelve legions of angels, for the Scriptures require that so it should be.

III. *The Restitution and Retribution connected with his return.* It is written that "the heavens must receive him until the times of restitution of all things" (Acts iii. 23). Then, when he returns, having received the kingdom, he will establish it on the earth, cast down all power that exalteth itself against him, reward his servants, and reckon with those who sent messages after him, refusing to have him to reign over them.

Then the second Adam will be manifested to be a glorious Restorer. In laying the foundation of this everlasting kingdom, "his mighty

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angels" will be employed. They will "gather out the tares"—"gather together his elect from under the whole heavens," "bind the old serpent, the devil," and perform many other acts of ministry; but still "the world to come" will not be put into subjection to the angels (Heb. ii.), but the risen saints will be the kingly priests of that glorious kingdom (Rev. v. 8). Then will be fulfilled the type of Jacob's ladder, and our Lord's prediction shall be made good, "Hereafter ye shall see heaven opened, and the angels of God ascending and descending upon the Son of Man" (John i. 51). Then the Church will be "like unto the angels" in power and unwearied service, and God's will shall be done on earth as it is done in heaven.

This brings us to notice—

IV. *The Repose of the Saved.* The saints *now* are described as *troubled.* This has been their condition in all ages. "Man is born to trouble"—"of few days, and full of trouble." The Christian is *new* born to new troubles, and it is a mark of God's saints that they carry their troubles to a throne of grace. The great suffering Head of the Church did this when he said, "Be not far from me, for trouble is near, and there is none to help" (Psalm xxii. 11); and a suffering member said, "I shewed unto him my trouble," while many have testified "that God has considered their trouble and known their soul in adversity," that in the time of trouble he has "hid them in his pavilion," and himself has been "a very present help in trouble," "the hope of Israel, and Saviour thereof in time of trouble." Paul speaks of "being troubled on every side," of the trouble which came upon him in Asia, when he was "pressed out of strength and above measure," yet he testified of the Father of mercies, "that he comforted him in all his tribulations."

Trouble comes from within, around, beneath, and above; from a treacherous heart, a false and pretending world, a tempting devil, and a chastising God. The Christian sometimes "walks in the midst of trouble;" but even then it is his privilege to say, "Thou wilt revive me." This is pleasant *now,* but the great consolation is yet to come. This is expressed in one emphatic word, "*rest*"—rest after toil and travel, after conflicts and watchings, after disappointments and deferrings. It will be rest *from* Christ; his special gift, "and his rest is glorious." It will be rest *in* God, in his perfections, purposes, and providences, in the full fruition of himself. It will be rest together *with* the saints of all ages, who will tell each other of their toils and triumphs, and sing his love who guided them safely through.

The Word of God delights to reveal future bliss as a *social* state,—a gathering together of a whole family in their Father's house — an assembling of the citizens in their great metropolis, the new Jerusalem—a mustering of the army who in all ages have fought under the banner of the Captain of Salvation—a folding of the sheep under the care of the Good Shepherd on the mountains of glory—a placing of the jewels in the glorious crown of Jesus. These and other beautiful figures are used, and they all will have answerable facts to make them good.

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This thought includes the most perfect communion of saints, and plainly implies their recognition of each other. How can it be otherwise? Surely if the Thessalonians were to "rest *together* with Paul and Silas," he intended to convey the idea that they would then *know* that it was so. If the prayer of the Saviour is to be fulfilled, "that they may be one as thou Father art in me and I in thee," surely they must *know* each other; for in connexion with the oneness of the Father and the Son, we are assured of their perfect and intimate knowledge; and will it not be so with the saints? What an element of blessedness will this be, to have perfect knowledge of and communion with each other, forming acquaintance and friendship with all the peers of the universe! There no pride will dwell, no envy intrude, no misunderstandings take place, no offences be given or received; but all will be order, harmony, and peace. The golden chain of love will encircle all, and bind all together to that throne where love reigns triumphant. Here indeed is *blessedness!* begun at death, and consummated when the Saviour comes in glory. "Blessed are the dead who die in the Lord, for they rest from their labours;" and "blessed and holy are they who have part in the first resurrection, for the second death shall have no power over them, but they shall be kings and priests unto God." Their very service is *rest;* for in it they never tire.

How great the contrast between the two classes!—the wicked still "like the troubled sea," and the righteous "shining as the stars for ever and ever!" How terrible the thought of the eternal restlessness of the one, and how blessed the thought of the everlasting tranquillity of the other!

In dispensing these retributions and rewards, there will be a display of divine *righteousness.* "It is a righteous thing with God to recompense tribulation to them that trouble you." Yes, those who have persecuted and tormented the saints, and with whom God's longsuffering hath borne, will then have to drink a cup of righteous retribution. God is holy when he judges his enemies. Not one of the lost will be able to charge him with injustice; for "he will give to all according to their works." They shall reap as they have sown.

But how does this apply to the other class? how is it a *righteous* thing for God to give *rest?*" Have the saints then merited that blessed state? Far, far is this thought from them! "The gift of God is eternal life"—"the reward is not of debt, but of grace;" yet the crown is "the crown of righteousness," and is "given by the righteous Lord." Righteousness is seen in the bestowment of the saints' rest in two respects, grace which saves them "reigns through righteousness;" for all is given in honour of the righteousness and atonement of Christ. We merit nothing but wrath. *He* has merited all blessings for us who were cursed. Again, it is righteous for God to perform what he has promised, and he has promised rest and glory to all who believe on, trust in, and follow his beloved Son. He will not break his word, "he is not unrighteous to forget their work of faith and labour of love which they have shewed towards his name."

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In conclusion, it is an evil thing to feel *at home* in a world where Christ is not acknowledged, where his authority is not respected, and where his person is not loved. Yet is there rest for the soul *now* while passing through a troublous world. "Return to thy rest, O my soul," "abide in Jesus," cast thy anchor within the veil, and thus become moored to the throne of God. The way to produce detachment from the world, delight in Christ, and desire for his glorious coming, is to dwell much by believing, loving meditation on the record of his life, death, and glorious ministry within the veil; this will ensure communion, consecration, and conformity now, and conduct to that eternal "rest which remaineth for the people of God."

Reviews.

Irvingism and Mormonism Tested by Scripture. By the Rev. Emilius Guers. London: 1854.

We shall probably take up this work in a separate article. At present we refer to it chiefly for the sake of recommending it to our readers, and giving the following extract:—

"'Mr Irving,' says Mr Baxter in his Narrative, 'had in some of his writings given his opinion, that before the second coming of Christ, and before the setting in on the world of *the day of vengeance*, emphatically so called in the Scriptures, the saints would be caught up to heaven, like Enoch and Elijah, and would be thus saved from the destruction of this world, as Noah was saved in the ark, and as Lot was saved from Sodom. This was an opinion I never could entertain,' continues Mr Baxter, 'but the passage in Matthew, "Then shall two be in the field," &c. being brought to me *in the power*,' he on a sudden experienced a complete change of opinion, and accepted the doctrine fully, and from that time announced, that at the end of three years and a half (1260 days, Rev. xi.), the saints, that is the Newman Street party and their adherents, would be caught up before the Lord in the air, and the rest of mankind be left to destruction; and these announcements were several times repeated—even *thirteen times*. The words of the prophecy were most distinct, to 'count from that day (viz. 14th January 1832) 1260 days, and three days and a half: and on innumerable other occasions, by exposition and prophecy, was the same thing again and again declared, and most largely opened.' Thus the day of Christ, that great day which the Son of man did not know upon earth, Irvingism fixed as exactly beforehand, by the mouths of its prophets, as if they had been publishing an almanac. Elsewhere the Narrative adds, that the power 'passed on to a prophecy upon the state of the Church—setting out that she was ensnared by the enemy—declaring and denouncing the judgments of God, which were coming upon her and all the earth—and most fearfully warning all ministers to stand up in their places, and teach these things; and declare also what had been revealed by the prophets to the church, that within three years and a half the saints would be caught up to the Lord, and the earth wholly given up to the days of vengeance.' 'The power then passed into a prophecy of the development of the mystical man of sin, and of the personal man of sin, in the per-

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son of young Napoleon.' 'At the interval of a day or two, there followed an appalling utterance—that the Lord had set the author apart for himself; that from the day he was called to the spiritual ministry, he must count forty days; that this was now well-nigh expired; that for those forty days was it appointed he should be tried.'"

"After leaving London, the author received from Irving some lines telling him 'how greatly they were encouraged and strengthened in London by his last visit, and stating how they looked forward to his return with the full powers of an apostle; but at the same time adding, that Mr Taplin, who had spoken in power amongst us, had been found to speak by an evil spirit, Mrs C. and Miss E. C. having been made so to declare.' This untoward circumstance, which troubled the author of the Narrative greatly, for he had called Taplin to his ministry, 'when it was declared in the power that the Lord would not suffer an unbeliever or unclean person to be present at that holy ordinance,' was the first ray of light poured into his upright mind, destined speedily to be followed by a second, and then by his entire deliverance.

"'Sometime after,' he says, 'I received a letter from Mr Irving which yet more perplexed me. He said, "This moment the Lord sent me a very wonderful and wonderfully gracious message by our own dear sister Miss E. Cardale, concerning the time which you have been made so often to put forth, rebuking me for having repeated it, and counselling me not to do it any more; declaring the word to be a true word, but containing a mystery; declaring that the true day is not known, and commanding me to write to you, to say that you must not repeat this in the flesh," &c. I was amazed at this message, for constantly had I been made in power to declare the time, and to explain it and enforce it, and more than once I had been made to enjoin ministers publicly to preach it.' . . . . 'A little later, we experienced another blow. Intelligence was sent me that Miss Hall, who had for months been received as a prophetess among them,—that she had by Miss E. M. Cardale and Mrs Caird been charged with feigning utterances, and they in power had pronounced that the whole work in her was of the flesh and not of the Lord.' 'Miss Hall had been the first to speak in the Sunday congregation, and whose speaking Miss E. Cardale on that occasion was made in power to declare ought to be heard; Mr Irving himself adding, "how manifestly one spirit spoke in both."' This, the author most justly says, 'explained in any way, was a most startling occurrence, as involving all of us in lack of discernment, and two of us in false testimony to her gift.'

"5. *False Prophecies, continued.*—It will thus be seen that the *utterance* had promised five things:—1. The apostleship, with attendant wonders proving its legitimacy. 2. The baptism of fire as a distinguishing sacrament of the last days. 3. An abundant effusion of the Holy Spirit, with all the primitive miraculous gifts. 4. A spiritual ministry of apostles, evangelists, and other office-bearers, who were to be baptized with fire to qualify them for going into all the world to prepare for the immediate coming of the Lord. 5. The return of Jesus in glory at the end of three years and a half of testifying, dated from 14th January 1832, when the saints were to be caught up before the Lord, the earth judged, and the millennial kingdom of Christ established.

"And now what became of all these prophecies of five wonderful things? It is needless to say that the course of events gave the lie to them, one and all."

Thus prophet after prophet was found a liar. Prediction after prediction failed. Lying utterances were detected. Men were called to the ministry by those who were afterwards pronounced false prophets. Date after date was fixed upon by *inspired* utterances, yet date after

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date failed! The day of Christ's coming was proclaimed; it was waited for in vain! It was thus amid fraud, and excitement, and delusion, that Irvingism was built up. It is well to remember its history; and in passing by the church in Gordon Square, it is not amiss to recall the shriekings, and the frenzies, and the blasphemous claims to *inspiration* to which its stones bear witness. We speak only what we ourselves have heard, when we say that the "inspired" yells which once rung in our ears, and filled the whole church in which we were assembled, seemed to us so horridly infernal, as to suggest the thought that some demon from the pit had broken loose, and was trying to cast ridicule upon revelation by mimicking, with the screech of a devil, the voice of the Holy Dove.*

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By the Rev. EDWARD WINTHROP, A.M. New York: 1854.

We have merely glanced through this book, not having had time to examine it fully. It seems excellent and able; well argued, and well written. We extract a paragraph towards the close, which meets the objections of some against the millennial reign:—

"If then it be asked again, How is the visible reign of Christ and the glorified saints over men in the natural body, during the period represented

* The fact stated in the following note in an article in the *Edinburgh Review* deserves notice. If the letter referred to was a forgery, why was it never disclaimed till now? why is there no authentic and ecclesiastical disclaimer put forth at all? why is it left to a few *private* individuals to write *private* letters, *privately* denying the epistle? and why can no proof be produced of the forgery, if it be a forgery? The matter cannot rest here. In our next we shall give the letter *at length*, unless its genuineness shall have been previously disproved. The note referred to is as follows:—

"It is a curious fact that the English Irvingites, who also hold the latter doctrine, sent a deputation with a letter, not long after the publication of the 'Book of Mormon,' to express their sympathy with Joseph Smith. The letter professes to emanate from a Council of 'Pastors.'—(*XV.* 260.) It begins as follows:—'Dear brethren in the Lord:—At a council of the pastors of the church, held March 28, 1835, upon the propriety of the Rev. John Hewitt visiting you, it was resolved that . . . . . he should have, as he desired, the sanction of the council.' The letter proceeds to express sympathy in the Mormonite movement, and is signed 'Thomas Shaw, Barnsley, April 21, 1835.'"

"[Since the first publication of this note, we have received several letters from correspondents who belong to the (so called) 'Irvingite' sect, all of whom express their belief that the above-mentioned letter was forged by John Hewitt. One gentleman (who signs himself W. R. Caird) asserts, that Mr Hewitt was believed by the late Mr Irving to have been guilty of forging letters of recommendation from America; and he further asserts that there never was any Irvingite church at Barnsley.

"*No proofs have been furnished to us in support of these assertions;* and there is certainly no internal evidence of forgery in the letter presented by John Hewitt to Joseph Smith. At the same time, we think it right to mention that its authenticity is now denied by several members of the sect from which it professed to emanate.]"

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by the thousand years, compatible with what is foreshown in Rev. xx., respecting the post-millennial revolt? we answer, that such a revolt will be just as possible, if Christ and the saints shall have been reigning in visible glory over such subjects, as if he alone, without these associate rulers, had been reigning over them in invisible glory. Probation is just as possible in the personal presence of Christ as in his absence. The angels who, when on probation, rebelled against God, were doubtless in the presence of the Eternal Son; and if such probation was possible to angels, how does it appear that probation, when Christ is personally present on earth, is *per se* (*in itself*) impossible to men? If Satan, *with no one to seduce him,* could rebel *in heaven,* then most assuredly man, *when tempted by Satan,* can revolt on earth. If the personal presence of the Son of God did not prevent the fall of Satan, *an archangel of transcendent powers, when comparatively free from temptation,* how will that presence necessarily prevent the disobedience of unglorified men, *beings of very inferior powers,* and, in the case before us, *under circumstances of very strong temptation?* Miraculous displays of divine power do not always prevent transgression. The children of Israel at the foot of Mount Sinai, after they had heard the voice of the living God, and seen the manifestations of his special presence, worshipped a golden calf; our first parents in Paradise, when perfectly holy, and enjoying the most intimate communion with their Creator, were seduced by the machinations of Satan; nay, in heaven itself, as we have just said, angels fell from their high estate, and revolted against the throne of God; and in view of such facts, held by anti-millenarians themselves, where is the impossibility that Satan, when loosed out of prison, should succeed in deceiving a vast multitude among the nations, notwithstanding the visible displays of glory from Christ their king? However quiet and peaceable they may have been under the dominion of Christ and the regal saints, while Satan was shut up in the abyss, and thus debarred from tempting them to evil, where is the impossibility of their revolting from that sway when Satan is loosed, and goes forth to deceive them? Such a revolt, therefore, is possible even among many who have lived during the millennium. It cannot, however, be proved that it extends to them. Whether it does, we know not. It may, perhaps, be confined to their descendants, to individuals living after the thousand years are ended. We are not told in the Scriptures how long is that 'little season,' Rev. xx. 3, in which Satan will once more be permitted to practise his wiles. It may be short, compared with the vast period denoted by the thousand years, and yet be long enough for him to exert his agency on a very large scale. New generations may grow up in that time, embracing many individuals who do not give their hearts to Christ, individuals whom, in their comparative inexperience, it may be very easy for Satan to seduce in great numbers into open rebellion."

The Accomplishment of the Scripture Prophecies; or, the Approaching Deliverance of the Church. By Mr Peter Jurieu. London: 1687.

Our readers would not, perhaps, find much in this book that would cast any new light upon Scripture. But still these ancient efforts to lift the prophetic veil are full of interest. Thus Jurieu wrote about two centuries ago:—

"After having proved, in this second part, that the end of the reign of antichrist is at hand, I treat of that which is to follow after that fall, viz., the famous reign of Christ upon earth, which hath been so often contradicted since the beginning of the Christian Church. I have enlarged a little upon it, as

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being one of the most consolatory truths which is in the whole Scripture. I cannot but ascribe to a secret providence of God, that blindness, which most Christians have been under hitherto concerning it, for certain reasons: God would not that they should see that reign of Christ in the prophecies, though it be there as clearly described as the coming of the Messiah, which yet the Jews will not see to be there; you will therein find one chapter, for which the Jews are indebted to me; for I re-establish them in their rights, and in their hopes, farther than Christians have as yet done. Among the proofs of the reign of a thousand years, you will find an explication of the type of the work of creation, which will not be unpleasant to those who love mysteries."

"The other scandal which I know hath been taken, is concerning the reign of a thousand years; many divines in this country have greatly murmured at it, even so far as to threaten to complain of me. I am sorry it is so; for I should be glad not to displease my brethren. In the meantime, I patiently expect what they will do in it; and by waiting, I shall know whether our conductors intend to make new articles of faith, and whether Cocceanism be become an intolerable heresy. M. Cocceius, upon the 11th chapter of the Apocalypse, proves this reign of Christ upon earth, by the same passages and the same arguments as I do, except that he refers not to this the thousand years of the dragon being bound, in the 20th chap. Since my arrival in these provinces I have fallen in with nothing of that famous divine but in this article. If I should have agreed with him in some others I should not be ashamed of it, and I know not what trouble any one can give me for one only article of agreement with many able divines who are good men and very orthodox. But I would fain know what it is in this opinion that so much offends these gentlemen. Is it anything contrary to any doctrine of faith, and which doth directly or indirectly strike at the foundation? It is worth while to know, that such as can produce a little of their own, and labour usefully for the glory of God, if they hate the spirit of licentiousness, are not like to become slaves to certain prevailing opinions, only on this account because, they are prevailing."

"Behold the text, which is the subject of so many doubts, and so many controversies! Behold that which hath made the pretended heretics, who are called chiliasts and millenaries! I mean not those chiliasts who have believed a thousand years' reign of the Church, during which time it must enjoy (according to their opinion) the carnal and sinful pleasures of the world; these were filthy spirits which came out of the dragon's mouth.

"But as for those who believe that after the ruin of antichrist, and before the end of the world, God reserves to himself a period of a thousand years, in which he must reign by himself and his people, pour out upon them an abundance of his Spirit, bring all nations to his knowledge, govern them with a golden sceptre, and no longer with an iron one, secure them from all evil, and from all danger of corruption: as for these, I say, the time is coming, and that very shortly, that men shall be ashamed that they have branded them with the names of Chiliasts, of Millenaries, and Fifth-Monarchymen. I have formerly observed, that there is something that is surprising and divine in the due understanding of prophecies. We wonder at the strange stupidity of the Jews, who do not discern in their own oracles our Jesus and their Messias. We are astonished at the dismal blindness of the Papists, who do not see the beast and antichrist in that which they call their holy See, and their holy Church. God hath had reasons why he hath given these men eyes that they should not see, and a heart void of understanding. Certainly here is the same thing. There must be a blindness greater than can be imagined, in those who see not this kingdom of Jesus Christ and the Church, which must make the seventh period of the world. There is something supernatural in this blindness. I had this favour from God, that I saw this reign in the Scriptures, ever since I was able to read and understand them, without having

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read either any commentaries upon the Revelation, or writings of the millenaries. I hope to make out the truth of this reign with such clearness, that it shall be difficult to make any doubt about it."

"Joseph Mede hath a reflection thereupon, which I confess I am pleased with. It is but a conjecture, but I find it to be very well framed: it is this, that the conversion of St Paul, a zealous and bigoted Jew in the highest degree, is the type of the future conversion of the whole nation. 1. He was a great zealot for the law, and a furious persecutor of Christianity. The Jews are also very zealous for Moses, and irreconcilable enemies to Jesus Christ. 2. Paul was converted, not as other men, by the bare preaching of the Gospel, and the sight of miracles, but by the glorious appearing of Christ to him from heaven. It is likewise very probable, that the conversion of the Jews will not be in an ordinary way, as by preaching; for the hearts of that people are under an invincible obduracy. So that it is likely that Christ will convert them by some glorious and surprising apparition, and will appear clothed with those characters the prophets have given him, that they may no longer be able to disown and refuse him. 3. Those who accompanied St Paul saw indeed the light, but Christ did not appear to them: the Gentiles and Christians, who shall then be, may have some part in that glorious apparition, but it may be shall not see it all. 4. Paul was instructed by way of inspiration in all mysteries, as soon as Jesus Christ had appeared to him. The Jews shall have their minds enlightened, and the vail which is now on their hearts shall be taken away; and on a sudden shall see clearly into the oracles of their law and prophets. 5. St Paul was the last of the apostles who was converted: the Jews will be called the last of all people. 6. Paul after conversion was the most zealous of any: the Jews when converted shall be the most affectionate and zealous of all Christians. 7. St Paul converted, becomes an apostle, and the instrument of the conversion of the Gentiles: the converted Jews shall complete the conversion of the most remote Pagan nations, in the utmost corners of the world.

"Lastly, they tell us, that according to the Scriptures, at the coming of our Lord Jesus Christ, all the dead must be raised at once, the righteous and the wicked: which agrees not with the supposition of the millenaries, who would make one part of the dead to rise at the beginning of the reign of a thousand years, and the rest at the end of it. But how can any one say that the Scripture saith that, when it speaks the quite contrary; that one part of the dead must rise first, which is the first resurrection; and that the rest of the dead are not to rise till the thousand years are fulfilled? There are some passages, it is true, wherein the resurrection of the good and bad is spoken of as that which shall be at the same time; and so it shall accordingly be: for this first resurrection will be but of a very few, viz., of the ancient martyrs. The remainder of the faithful shall not be raised till the end of the world. Many dead were risen with Christ, when he rose, and are certainly with him, body and soul in heaven. Notwithstanding this, the Scripture speaks of the resurrection of all the dead, as a thing deferred and adjourned to the last day: because one little exception destroys not a general rule. It is strange that these gentlemen find so much difficulty in this first resurrection! Methinks they should remember the many saints who were raised with Christ. Why may not Christ raise some of the New Testament saints, at the coming of his kingdom, as well as raise some of the ancient patriarchs when he rose from the grave? However, notwithstanding all that I have said on this subject of that first resurrection, I once again declare, that I am not solicitous to decide it. Therefore I have and do again place it among those things which are doubtful. I am informed that the learned and famous Prof. M. Witsius of Utrecht hath thought fit to declare his mind on this subject in some public lectures. I am told that he agrees with me concerning a great change, which is to be in the Church, before the end of the world,

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with respect to manners, union in doctrine, and the spreading of the Christian faith, as well among the Jews, as among the nations which as yet are Pagan. He is also willing that the Jews should hope to return to their own land, and rebuild Jerusalem. I would ask no more, and am more rejoiced to meet with the concurrence of so great a man in that which is essential, than I can be troubled that he differs from me concerning that first resurrection."

The Signs of the Times; or, Wonderful Signs of Wonderful Times. By C. N. 1681.

The author of this work is Christopher Ness, who wrote *The History and Mystery of the Old and New Testaments*, in four folio volumes. It is a thin quarto of eighty-four pages, vigorously written and solemnly argued. A sentence or two will be a sufficient specimen.

"So now our Barnabases have been rejected, God sends his Boanergeses and preacheth to us by prodigies; and such as are more than ordinary, and without a parallel these 800 years; and attended with such concussion of kingdoms (even Popish, one against another), which seem to put an accent on them. And though there have been frequent prodigies, yet may they be signs of the last times, as a disease is a sign of mortality, though a man may recover sometimes. So those signs, though often seen, do not cease to be signs of the approaching end.

"The second end of extraordinary signs and wonders is for awakening a drowsy, sluggish, and secure world, which will not know the signs of the times; yea, and for rousing up the slumbering virgins of the Church, both the wise and foolish, as the midnight cry did."—Pp. 11, 12.

Remarks on the Prophetic Visions in the Book of Daniel. With Notes on Prophetic Interpretation in Connexion with Popery, and a Defence of the Authenticity of the Book of Daniel. By S. P. Tregelles, LL.D. London: Samuel Bagster and Sons, 1852.

While we dissent from many of the statements of this volume, and remain unconvinced by many of its arguments, we must record our high sense of its value as a help to the understanding of Daniel. Its scholarship, its learning, its vigour, its clearness, are such as greatly to commend it to every prophetic student. We notice it, not for the purpose of criticising, but of quoting. We give the Introduction.

"The Budding of the Fig-Tree.

"'Now learn a parable of the fig-tree:—When his branch is yet tender and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors.'—(Matt. xxiv. 32, 33).

"In this instruction of our Lord to his disciples, he shews them the manner in which their expectation was to be directed to coming events. He had told them of the condition of things, in connexion with Jerusalem, which should

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immediately precede his coming in the clouds of heaven; and he then employs this illustration, in order to shew the real practical use which there was in the things which he had thus unfolded.

"Centuries have passed since the discourse on the Mount of Olives, but still the intimations which our Lord gave have not taken place; in other words, the fig-tree has not yet budded. If we then desire to use the truths which Christ then spoke, we have still to turn our eyes to the spot which he has marked out for us, and wait to see the appointed intimations.

"It may be said, What use can it have been to the Church to have had to wait for so many years? What profit is there to us in being directed to that which for eighteen hundred years has not taken place? If Christ has commanded it, that is enough;—he will always vouchsafe blessing to those who are doers of his will;—but further, there is profit which a spiritual mind can apprehend; for if this word had been heeded by saints, it would have kept them from many of those associations and objects which are contrary to the leadings of the Spirit: for thus they would have had before their minds the character and close of this dispensation, and the place of Christ's faithful servants in the midst of the nations, holding the gospel of the kingdom as a witness, but seeing the world's corruption as a thing which flows on unchanged in its nature (while souls are gathered one by one out of it), even up to the coming of the Lord himself. Had this exhortation been rightly heeded, the hope of the coming of Christ would not have passed away from the minds of saints, so as to be looked at as a thing which, at all events, is not a practical doctrine.

"Suppose I were cast upon some uninhabited isle, in a clime in which I could not (from my ignorance of its situation) count the seasons by months; and if the object of my hopes was the summer, and I found a fig-tree, and knew that its budding forth would intimate the approach of that season;—I should watch the tree; I should often examine whether it was beginning to bud forth;—I might look week after week and see nothing; I might *think* I saw some indications of sprouting, and then find it all come to nothing, but still I should watch on. Now, if I also knew that a ship came to the island at a particular time in the summer, this would be a point of hope to me, for it would hold out the prospect of deliverance; and this would make me doubly diligent in watching and waiting for the budding. Hope would connect itself with those things which indicate its accomplishment. And these things occupying my mind, I should be preserved from the thought of regarding the solitary isle as my abode. I might find long patience to be needful; but at length the buds would come forth; and then, according to the indication of the season, the wished-for vessel.

"Thus is it with regard to the Church. God has given us a point of hope; and he has also instructed us with regard to indications of its accomplishment: the point of hope is that to which the soul tends, while the detail of intervening circumstances affords the needed instruction, from which is learned the practical walk of those who possess such a hope. If held in the Spirit, these things cannot take away from the power of the hope;—they were revealed for the directly contrary purpose:—the early Church knew them, and found them to have a practical and separating power; and in the body of detail with which the epistles (especially the later ones) are furnished, the dark statements of coming evil are given, in order that the evil may be avoided, and the bright hope of the glory of the day of Christ might shine through it all, and in contrast to it all. Had not the Church been so taught, the taunt, 'Where is the promise of his coming?' might indeed be felt as troubling the soul; but when we know that we have been warned of deeper darkness before the morning, we may indeed feel, that the more conscious we are of deepening gloom, the more rejoicingly may we look onward to the dawn.

"Nothing gives us any indication of the immediate introduction of the

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latter day, except this to which Christ directs us:—We may see many things to make us expect that the fig-tree would soon bud; but when we see the buds, and not till then, can we speak with certainty as to what is forthwith to come to pass. We might see attempts of the nations to set the Jews in the Holy Land;—this ought to make us look carefully to Jerusalem;—God might hinder those efforts, or he might allow the fearful closing scenes of this dispensation to issue out of them, as at length he will do.

"The importance of the *detail of prophecy* is very great to the believer: it certainly is a sad thing to see this extensive portion of God's truth overlooked and neglected. It is by the detail of prophecy that we learn how to walk in the midst of present things according to God; it is thus we learn his judgment about them, and what their issue will be. Many Christians directed their minds much to this a few years ago; but it cannot, I believe, be denied, that this portion of revealed truth has more recently been neglected and overlooked: those who have done this have surely omitted to see how important its present bearing is on the conscience and conduct: what other portion of revelation shews so clearly the separateness from the systems of men, to which believers are called?

"There is such a thing as having held truths, and then let them slip; this shews a want of Christian watchfulness. There is such a thing as having set truths before others, and when the time of their application arrives, failing in using them ourselves. Most spiritual minds feel conscious of the power of Satan being great at this time, and his workings peculiarly dangerous;—but if I see from the Word of God that these things are to be, I shall be one of those who know these things beforehand, and this knowledge is to be used as my safeguard, that I be not carried away with the error of the wicked. The voyager who knows from his charts those parts of his course in which danger most exists, should be found the most prepared to act in the emergency;—it will not take him by surprise.

"But it may be said, that if results are rightly known, nothing more is needed;—but surely then we should be using our own thoughts as to all the things connected with those results. The mere knowledge of a coming deluge would never have led to the construction and arrangement of the ark. The knowledge of a result may lead to presumption of the most fearful kind. The whole testimony of the Word is our safeguard."

Avix aux Catholiques sûr le caractère et les signes du temps où nous vivons; ou de la conversion des Juifs, de l'avènement intermédiaire de Jesus Christ, et de son regne visible sur la terre.

This is a Popish work, dedicated to M. de Noe, Bishop of Liscar, and published at Lyons in the year 1795. The French Revolution seems to have roused some in the Romish Church to consider prophetic matters, and to turn the eye to the Church's true hope. It takes up the signs of the times; the conversion of the Jews; the advent of the Lord, and his visible reign on earth. Its leading points would be recognised as correct by most millenarians, and its interpretations of Scripture are excellent; and though in one or two places we have quotations from the Apocrypha, still the chief references are to the inspired prophetic Word. It is a thick duodecimo of nearly five hundred pages.

It begins with a dedicatory epistle to the above-named Bishop. It

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then devotes about twenty pages to the signs of the times, and then proceeds to the main subject. This is divided into three parts. In the first, the author shews that Scripture ascribes to the time of the conversion of the Jews the same character and signs as to the Lord's second coming. In the second, he proves that Scripture announces, in connexion with the second advent, the same miracles in the order of nature and of grace as in connexion with the conversion of Israel. In the third, he shews that Scripture announces the *simultaneousness* of the Lord's advent and Israel's conversion. In the copy before us, some one has written "par M. Despars, de la Gènetière."

The Mystical Marriage. By FRANCIS ROUS, some time Provost of Eton.

Rous wrote about the middle of the seventeenth century. He was the translator of the metrical version of the Psalms used in Scotland. The following are specimens of him:—

"Therefore, thus saith my soul to her beloved; Come away, my Beloved, and be as the roe on the top of the mountains. My life is hid with thee, my love; appear quickly, thou who art my life, that I may quickly appear with thee in the glory and happiness of a consummate marriage. Make me fair with thy Spirit, and put the golden vesture and the ornaments of thy manifold graces upon me; and bring me speedily into the presence of the great King. Let the day of gladness quickly come within both soul and body, that even my whole self may eternally enjoy thee. For thy Spirit being now in both, makes both to thirst for thee; and *my flesh* fainteth as well as my soul, and each panteth after thee.

"Neither will they be still put off with these tastes and earnests; but their love and longing is rather inflamed by them to the fruition of thee. The very voice of these earnests is '*Come!*' Yea, they scarce know any other language but '*Come!*' Therefore, again and again they say, '*Come!*' Yea, after they have said '*Come*,' as if that were not enough, they say, '*Come quickly!*'

"Now, Thou who knowest the meaning of the Spirit, give an answer to the speaking sighs and groans of the Spirit! Thou who hast inflamed the heart of thy spouse to speak unto thee in this silent, yet loud, language of ardent desires, speak again to the heart of thy spouse, and answer the desires which thou hast made me to speak unto thee!

"But hearken! for he speaketh. Those lips speak which are full of grace, and such lips cannot but speak grace and peace to his spouse, to his Beloved. Hearken, therefore, and hear what he saith: '*Behold, I come quickly!*' Oh! honey and sweetness itself to the soul that loveth her Beloved! He *comes quickly!* Her consummate marriage *comes quickly!* Her full joy and perfect happiness *comes quickly!*

"And now what shall the soul say more to her Lord? Only as before she still said, '*Come*,' so now will she still say, '*Amen*,' and, 'Even so, come Lord Jesus! Amen and Amen.'

"For this marriage doth *the Spirit and the Bride* say 'Come.' The Spirit saith it in the Bride, and the Bride saith it by the Spirit. This is the voice of the Bride; and not of her tongue only, but of *her spirit*, and not of her spirit only, but of *the Spirit in her spirit*. If, then, thou hast the same spirit of love, because thou lovest do thou also speak and say, '*Come, Lord Jesus, come quickly*'?"—Chap. vi.

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D. Christiani Augusti Crusii Commentarius in Isaiam, &c. Lipsiæ, 1768. 8vo, pp. 550.

This must be regarded as to a certain extent a *millenarian* commentary, though it is not altogether explicit or minute. It is very able and learned; and, though little known, is entitled to more notice than many which are in higher favour. In his exposition of the 60th chapter, in speaking of the restored Jerusalem and the new Jerusalem which comes down out of heaven from God, he has this remark:—"On the new earth is the seat of the throne of God and of Christ, to which the inhabitants of the new earth come, and which in glory and splendour far surpasses all other parts of the new earth. Wherefore this city needs not the light of sun and moon; but its cities are conspicuous above all in their perfection, and also in their dominion over others who are put under their rule" (p. 507). And in expounding the 17th verse of the 65th chapter, he says:—"The creation of the new world is not to be understood of the sending of Christ, but of the future glory of his reign" (p. 533).

The Godly Man's Journey to Heaven; containing ten several Treatises, viz.:—(1.) *An Heavenly Chariot;* (2.) *An Heavenly Chariot, second part;* (3.) *The Blessed Chariot's Man;* (4.) *The Lanthorne for the Chariot;* (5.) *The Skilful Chariot-driver;* (6.) *The Guard of the Chariot;* (7.) *The Six Robbers of the Chariot;* (8.) *The Three Rocks Laid in the Way;* (9.) *The only Inn God's Babes Aim at;* (10.) *The Guests of the Inn.* By Mr David Lindsey, Minister of God's Word at Leith. London: 1625.

This old treatise has not much of what is prophetical in it; but towards the close has some pleasant references to the New Jerusalem, which we extract:—

"That Inne towards which this heavenly golden chariot, drawn by these heavenly white horses, carries these babes of God, is that New Jerusalem which is above, made up of pure gold, like clear glass, whose wall, O my soule, is of jasper, founded upon twelve precious stones, even upon a jasper, a sapphire, a chalcedony, an emerald, a sardonyx, a sardius, a chrysolite, a beryl, a topaz, a chrysoprasus, a jacinth, an amethyst, whose twelve gates are twelve pearls also, whose streets are pure gold, shining like glass, whose temple the Lorde God Almightie and the Lambe is, which hath neither sunne nor moone beside the glory of God and of the Lambe. . . . . But canst thou tell me, O my soule, what shall be the estate and condition of those who shall be admitted as citizens within this New Jerusalem, and Inne of heaven, they being once happily possessed of it? Hearken, hearken, therefore, O my soule, I pray thee, for heare I must tell thee that the skilfulness of arithmeticke cannot number out these good things which are to be found there. That the deepenesse of geometrie cannot measure the length, and breadth, the hight, and depth of those good things which be layed up there; yea, that the swiftest and sweetest tongue of the most rarely eloquent orator, is not sufficient to expresse the worthe and excellencie of them. For when this Citie and Inne is looked upon by him whose eyes be enlightened from above by the Lord of it, the arithmetician, the geometrician, the orator, must stand amazed and crie out, Never saw I anie Inne before ye pleasures, the plenish-

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ing, the beautie whereof I was not able to reckon, to measure, and to declare. O what happiness, what honour, what glorie, what peace, what charitie! yea, what incomparable plentie of all things, shall the glorified saints injoy there! Shall not that happiness be wonderfully excellent there, where no evil can be found, where no good thing can be wanting? Besides this, O my soule, knowest thou what a stole thou shalt weare in this Inne of heaven; yea, with what a stole this my bodie shall be clothed there; O with what earnestnesse wouldst thou call for the comming of Jesus! O with what earnest desire wouldst thou long for the comming of Jesus! yea, O what praises wouldst thou sing to God thy Father, who hath promised this Inne to thee; to God thy Saviour, who hath conquished this Inne to thee; to God the Holy Ghost, who assures thee that this Inne belongs to thee! Thou, O my soule, in that Inne of heaven, shalt be richly and royally decked with a threefold stole; in beautie, in worth, farre surpassing all those ornaments and jewels rich Solomon was covered with when he sat in his royall throne, with the stole of the perfect knowledge of the blessed and glorious Trinitie, Father, Sone, and Holy Ghost.

"Yea, darest thou, O my soule, be grieved in that night of death, to have this clay bodie conveyed to that resting bed of the grave, sweetly now perfumed by the buriall of the sacred bodie of thy gracious Saviour, Jesus? For, knowest thou not, when that glorious bright shining morning of judgment shall approach, in the which that mightie God thy Saviour, whom the heavens do now containe, shall manifest himself in glorie, accompanied with thousands of his angels, and of the sound of the last trumpet, that thou shalt not onely find that wanted garment of thy bodie, but take it up again, and put it on againe? alwayes not as men take up their garments here in the morning, after their rest in the night, but farre otherwise; more comfortably, joyfully, and profitably, by a thousand thousand degrees; as men here lay aside their garments at night, going to their rest, so they take them up in the morning, and taking them up they go forth againe, either to their wonted or to some new labour. But I must tell thee, O my soule, to thy great comfort, that thou shalt take up this tabernacle of my bodie, in that shining morning of judgment, in a farre more excellent estate than it was layed down in the chamber of the grave."

The Epistle to the Hebrews compared with the Old Testament. By the Author of "The Song of Solomon Compared," &c. J. Nisbet & Co.: 1854.

They who have tasted that the Lord is gracious, and are living in communion with God through the priesthood of the great Melchisedec at the Father's right hand, will find this brief exposition most refreshing. It is brief, but pointed; bringing out the Apostle's meaning with great clearness, and in a way peculiarly the author's own. The comparison of Scripture with Scripture, of which this work, like the similar one on the Song of Solomon, is an example, is, after all, the best mode of exposition.

The work is that of one most manifestly taught of God, and deeply entering into the mind of the Spirit. God in his wisdom did not see fit to allow it to be finished; but what is done is very precious.

She has gone to be with the Lord whom she loved on earth, on whose arm she so calmly leaned in going up through the wilderness, and for whose coming she waited here in such joyful faith and hope. Of intimate fellowship with Christ, of intense delight in his Word;

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of holy consistency of walk below, she has left us a most blessed example. May we be enabled to follow her as she followed the Lord!

Far above Rubies: Memoir of Helen S. Hershell, by her Daughter. Edited by RIDLEY H. HERSHELL. London: Walton and Maberly. 1854.

The character here presented to us must have been a superior one, both in intellect and spirituality. There is not much of incident in the volume, but the development of the spiritual life given us will be found most profitable.

A Great Mystery. London: Binns and Goodwin.

The above title hardly indicates the nature of the book. It is a commentary on the Song of Solomon, brief, but not on that account less satisfactory. Indeed, the volume is of a high order in many respects. Its style is as attractive as its substance. We commend it strongly, as a work which will bear more than one reading.

Extracts.

New Earth.

"How could 'the creature'—the world, or any part of it—be said to be delivered from the bondage of corruption, into the glorious liberty of the sons of God, if the whole frame of heaven and earth were to be annihilated (Rom. viii. 21)? The Apostle saith also, that the creature 'waits, with an earnest expectation, for this manifestation of the sons of God' (verse 19), which would have no foundation if the whole frame should be reduced to nothing. What joyful expectation can there be in any, of a total ruin? How should the creature be capable of partaking in this glorious liberty of the sons of God? As the world, for the sin of man, lost its first dignity, and was cursed after the fall, and the beauty bestowed on it by creation defaced, so shall it recover that ancient glory, when he shall be fully restored, by the resurrection, to that dignity he lost by his first sin. As man shall be freed from his corruptibility, to receive that glory which is prepared for him, so shall the creatures be freed from that imperfection or corruptibility, those stains and spots upon the face of them, to receive a new glory suited to their nature, and answerable to the design of God, when the 'glorious liberty' of the saints shall be accomplished. As when (see Mestrazat on Heb. i.) a prince's nuptials are solemnized, the whole country echoes with joy, so the *inanimate creatures*, when the time of the marriage of the Lamb is come, shall have a delight and pleasure from that renovation. The Apostle sets forth the *whole world* as a person *groaning*, and the Scripture is frequent in such metaphors, as when the

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creatures are said to 'wait upon God and to be troubled;' the hills are said to 'leap, and the mountains rejoice' (Psalm civ. 27–29). The creature is said to '*groan*,' as the heavens are said 'to declare the glory of God,' passively, naturally, not rationally. . . . . If the creatures be subject to vanity by the sin of man, they shall also partake of a happiness by the restoration of man. The earth hath borne thorns and thistles, and venomous beasts; the air hath had its tempests and infectious qualities; the water hath caused its floods and deluges; the creature hath been abased to luxury and intemperance, and been tyrannized over by man, contrary to the end of its creation. 'Tis convenient that some time should be allotted for the creature's attaining its true end, and that it may partake of the peace of man as it hath done of the fruits of his sin, otherwise it would seem that sin prevailed more than grace, and would have had more power to deface, than grace to restore things into their due order. Again, upon what account should the Psalmist exhort the heavens to rejoice, and the earth to be glad, when *God comes to judge the world* with righteousness, if they should be annihilated, and sink for ever into nothing? It would seem, saith Daille—(on Psalm xcvi. 11, 12, 13)—to be an impertinent figure, if the Judge of the world brought them to a total destruction. An entire ruin could not be matter of triumph to creatures who naturally have that instinct or inclination put into them by their Creator, to preserve themselves, and to effect their own preservation. . . . . Again—'*The Lord is to rejoice in his works*' (Psalm civ. 31). Since God can rejoice only in goodness, the creatures must have that goodness restored to them which God pronounced them to have at their first creation, and which he ordained them for, before he can again rejoice in his works."—*Charnock on the Immutability of God.*

John Knox's References to the Second Coming of Christ.

"Ye shall be of the number of the prudent virgins, daily renewing your lamps with oil, as they that patiently abide the glorious apparition and coming of the Lord Jesus; whose omnipotent Spirit rule and instruct, illuminate and comfort your minds, in all assaults, now and ever. Amen."—Quoted by Dr M'Crie from his *Letter of Instruction to Protestants in Scotland.* "Rejoice, sister, and be constant; for the Lord cometh, and will not tarry" (*Letters*, July 1553). Again, to his mother-in-law—"Behold, a little, and He shall come that shall take away the captivity of Israel." Then, in his *Comfortable Epistle*, he begins thus:—"Sent to the afflicted Church of Christ, exhorting them to bear his cross with patience, *looking every hour for his coming again*, to the great comfort and consolation of his chosen." In his sermon on Isaiah xxvi. 13–20—"But, because there is no final rest to the whole body, till the Head return to judgment, he calleth the afflicted to patience." He writes at another time—"To the faithful in London, Newcastle, and Berwick, and to all others within the realm of England, that love the coming

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of our Lord Jesus." In his *Faithful Admonition to the Professors of God's Truth in England*, he thus speaks—"Christ standeth upon his mountain in security and rest; that is, his flesh and whole humanity is now in heaven, and can suffer no such trouble as some time he did. And yet he is full of pity and compassion, and doth consider all our travail, anguish, and labour; wherefore, it is not to be doubted but that he will suddenly appear to our great comfort." A letter to his wife begins—"He comes, and shall not tarry, in whom is our comfort and final felicity;" and to his mother he says—"Mother, would ye not that Christ's glory should appear? . . . Abide, mother, the time of harvest, before which must needs go the cold of winter, the temperate and unstable spring, and the fervent heat of summer. To be plain, ye must needs sow with tears ere ye reap with gladness. Sin must, in you, go before justice (*i. e.*, righteousness), death before life, weakness before strength, unstableness before stability, and bitterness before comfort." In his *Treatise on Fasting*, this passage occurs—"What were this else but to reform the face of the whole earth, which never was, nor yet shall be, till that righteous King and Judge appear for the restoration of all things."

The Marriage Union a Type.

"Well believing, then, that all things existent, are from the beginning ordained in the purpose of God—both things evil and things good—for the end of bringing to pass the one great purpose, which is, the glorification of his Son in creature form as the Head of all the creaures; and believing, moreover, that man, of all other creatures of God's hand, is, through all his conditions, the most express manifester of God's purpose in the Son of man shut up: we go into the examination of things as they exist—and especially of human society—not as into a confused or accidental mass, but into a system ordained and upheld of God for this very purpose of testifying to his Son, and glorifying his Son. And therein consisteth the great sacredness of human nature and of human wellbeing, because it is the appointed foreshewing and sustaining of the purpose of God in Christ. In the midst of all human wickedness, in the midst of all this world's turbulence, everywhere it is made apparent, that there is in it the working of deep wisdom unto a common end. The laws of human wellbeing work together to the demonstration of the truth as it is in Jesus Christ, shewing that man, in all his moods, is made in the likeness and after the image of God, and that the world is the outer court unto the Church, and likewise, in some sort, the type of the kingdom. Let me point out some of these, the ordinances of human wellbeing, the natural helps and defences of man's estate. The first of which is, the ordinance of a family. Look upon a family—father, mother, and children—and ask yourself why it is that immortal souls, of the like substance, and of equal value in the sight of God, should yet be so diversely conditioned—one brought out as a man, another brought out as a woman, and others brought as children of these. This is not accidental—it is the law of human exist-

ence: and that such a family may well exist, the father and the mother must have a united heart, and undivided affection one to another —the father using his wisdom and strength, the mother her love and watchful care, towards the very continuance of human beings: and according as this union in subordination is maintained, so is the blessedness and prosperity of the whole. Now, we, who know the purpose of God in Christ, can explain this mystery of the sovereignty of God in bringing immortal beings thus, and not otherwise, into a condition of happy existence. The husband and wife thus united are the ordinance of God, his living ordinance, wide as the bounds of mankind, for expressing the union between Christ and his Church—his labour and toil for the love of her, her pain and travail in bringing forth children unto him: and in the truth, faithfulness, and oneness of a wife's affection are continually shewn forth what ought to be the affection of the Church towards Christ. The necessity of man and woman unto the ends of God's purpose in creation, shews the necessity of Christ and a Church towards his end in redemption. The higher dignity of a wife and a mother over any one of the children, shews the higher dignity, in the purpose of God, of the Lamb's wife, or the elect Church, over all the creatures, or families of creatures, which unto God shall be gotten through all eternity. Now, herein consisteth the sacredness of this relation of husband and wife, which no marriage ceremonial can express enough; that it is God's universal type, for teaching the universal lesson that, first, out of all the creatures is a bride to be composed for his Christ: and this is the dignity, of our having a place in the New Jerusalem, of our being seated in the throne and round about the throne. Now, observe that this precious diamond of truth is encased in the most precious affections and dearest enjoyments of human nature; it is also flanked, if I may so speak, with the strongest bulwarks and entrenchments of the Divine providence, so that it might be both very sacred and very strong. And herein consisteth the guilt, the unspeakable guilt, of violating a relationship which is constituted of God to tell out a truth so momentous unto the world, unto the world of worlds. Here now is explained so much of the mystery of a family, as concerneth the two heads of it, that, though of one substance, they should be exhibited in such diversity of kind."—*Irving*.

Pre-millennialism not adverse to Missions.

"Those who believe, as I do, that the effect of the preaching of the gospel before Christ's coming shall only be the gathering of a remnant out from among the nations, are accused of 'paralysing missionary effort by paralysing missionary expectation' (p. 319). If *missionary* expectation is not *scriptural* interpretation, it ought to be discouraged; but the discouraging of unscriptural expectation never can tend to paralyse exertion in obedience to our Master's call. It is, unhappily, no uncommon thing, in religious controversy, to charge upon a creed consequences denied by those who hold it. Calvinism is said by its enemies to paralyse human exertion; but Calvinists are not the least

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energetic of men in the work to which Christians are called. And where are the pre-millennialists who shew their indifference to the cause of missions? They may altogether disbelieve and disapprove of the glowing pictures which are drawn of the world's future history; but they have given no cause for an accusation of supineness in regard to the conversion of the heathen. It may be said, indeed, that they do well, not because of their system, but in spite of it. So it is said that Calvinists are active and energetic in spite of their Calvinism. But in truth I am persuaded that my belief has not in it anything calculated to paralyse either expectation or exertion."—*Wood's "Last Things."*

Expectation.

"Many defects and many sins do yet hang about us, many wants and works of darkness compass us on every side. All these, together with the remnants of sorrows, shall quickly be done away on the great day of the Lord, when the time of refreshing shall come from the presence of God. And as the ends of the world are come upon us, and the day of our perfect reconciliation draweth near, so ought we to rejoice the more, and to lift up our heads the higher."—*Attersoll*, A. D. 1632.

The Old Testament.

"These (books of the Old Testament) are the swaddling bands,—this is the manger in which Christ lies, to which the angel sends the shepherds. The swaddling bands are mean, but the treasure wrapt up in them is of the greatest price,—even Christ himself."—*Luther's "Preface to the Old Testament."*

Correspondence.

To the Editor of the Quarterly Journal of Prophecy.

DANIEL AND EZRA—HERODOTUS AND JOSEPHUS.

SIR,—I venture to offer two or three probable inferences from the statements of Daniel and Ezra, which may be compared with the narratives of Herodotus and Josephus.

In the third year of Belshazzar, Daniel was favoured with a remarkable vision, in which he saw "a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last." The symbol was thus interpreted by Gabriel,—"The ram which thou sawest having two horns are the kings of Media and Persia." While we are to understand from this vision and its interpretation, that Media was a powerful kingdom before the Persians became a conspicuous nation, I think that the vision also teaches us that the Persians did not gradually grow up into greatness, but suddenly started into the position of a kingdom, and of superiority over the Medes.*

* If Daniel had seen at the first a ram with two royal horns, the one inferior to the other, and had afterwards beheld the inferior horn becoming the higher of

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In accordance with this intimation of the earlier greatness and royalty of the Medes, we find the prophet Jeremiah (li. 11, 28), in his denunciations of future vengeance upon Babylon, mentioning the Medes only, and not the Persians. Isaiah, indeed, had said (xxi. 2), "Go up, *O Elam;** besiege, O Media," —thus shewing, still more strikingly, the divine prescience, in foretelling the advance of Elam or Persia, together with the Medes, against the Chaldeans. He had, however, previously named only the Medes (xiii. 17),—"Behold, I will stir up the Medes against them."

Herodotus, and Xenophon † also, teach us, in agreement with the Scriptures, that the Medes were a powerful kingdom before the Persians, with Cyrus as their leader, established a Medo-Persian empire under a Persian sovereign. They also unite in informing us that Cyrus, through his mother Mandane, was a grandson of Astyages king of Media; and we thus learn that the illustrious Persian founder of the Medo-Persian empire descended, through his mother, from the powerful kings of Media. Indeed, it does not appear that the Medes were so vanquished and subjugated by Cyrus as to form a mere province of the Persian empire. They rather so united themselves with the victors on a footing of equality, as to warrant the use of such a form of speech as "the law of the Medes and Persians."

In comparing Isaiah with Daniel, we may observe that, although the order (if designed) of the Gentile names in the former, "Go up, O Elam; besiege, O Media," would fully consist with the idea of a Medo-Persian empire being already under a Persian sovereign, yet it does not, perhaps, absolutely require more than that the combined forces which overthrew Babylon should be under the immediate command of a valiant and skilful Persian general, both the empire and the sovereign still remaining Median. Not so, however, the vision of Daniel. When he tells us that, at the time of the ram's triumphantly pushing *westward*, the Persian (royal) horn was *already* the higher of the two, his statement would appear to require that the Median horn (should there still be a Median king) must be inferior in authority and influence to the Persian sovereign—in fact, that Darius the Mede should be inferior in authority to Cyrus the Persian; and that the former should take the Chaldean kingdom with the permission, or perhaps even by the appointment, of the latter. And this is precisely the inference which Herodotus warrants us to draw. He, indeed, makes no mention of Darius the Mede; but his narrative is so constructed as to shew that with Cyrus rested the power of appointing a king over Babylon, after the overthrow of the Chaldean dynasty.

Again, in proceeding with our subject, we take for granted that the pro-

the two, such a form of the vision would have better consisted with Xenophon's narrative, viz., that Cambyses was king of Persia, and that Cyrus inherited the Persian kingdom from his father. But as the vision really stands, although it is not positively asserted that the Persian horn or kingdom did not previously exist, yet the vision seems rather to indicate that the Persian horn started at once into existence and superiority over the Median horn. And thus the prophetic vision would appear strongly to favour the view of Herodotus, viz., that Persia was merely a province of the Median kingdom, and Cyrus only a subject of the Median sovereign, until he had dethroned Astyages.

* The Christian reader will easily believe that Isaiah, as an inspired prophet, here describes that which was long afterwards revealed, by the same Spirit of prophecy, to Daniel in the vision of the ram and he-goat; and we may readily suppose, even if we may not positively assert it, that the Omniscient Spirit dictated to Isaiah, not only the names, but also their order—designedly giving the preference to Elam.

† These two historians agree in relating that Babylon was taken, and an end put to the Chaldean dynasty, by an army under Cyrus the son of Cambyses and Mandane, and grandson of Astyages. And Scripture and these two writers, and Josephus, seem to shew that it was this capture of Babylon by Cyrus which fulfils the predictions of Jeremiah, that the Lord would punish the king of Babylon (xxv. 12), and that the time of his land should come (xxvii. 7).

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phet Daniel, from his position and opportunities of acquiring accurate information, was fully competent to answer two questions: (1.) Was *Media* or *Persia* the native country of Darius the son of Ahasuerus? (2.) What was the age of this Darius when, after the death of Belshazzar, he became king over the realm of the Chaldeans?

With regard to the former of these two questions—when we find that the prophet twice calls this Darius "*a Mede,*" and, in a third passage, speaks of him as "the son of Ahasuerus, *of the seed of the Medes,*" he may be fairly regarded as establishing the fact, that the Darius of whom he writes was a Mede, and *not* a Persian. And if, on this point, we combine what Darius Hystaspes says of himself in the Behistun inscriptions with what his son Xerxes is represented by Herodotus as saying of his own descent, it would seem to be well-nigh ascertained, that Darius Hystaspes was, like Cyrus, descended from Achæmenes; and that the son of Hystaspes was, like Cyrus, a Persian, *and not a Mede.* Could this be established, it would scarcely be possible to identify the Median Darius of Daniel with the Darius Hystaspes of Herodotus; * and we must conclude that Darius the Mede ceased to reign in Babylon before the death of Cyrus the father of the Cambyses who was the predecessor of Darius Hystaspes. Now, we cannot for a moment doubt the correctness of Daniel's statement, that, when Belshazzar was slain Darius the Mede was made king over the realm of the Chaldeans. How, then, are we to account for the fact, that neither Herodotus nor the canon of Ptolemy takes any notice of this Darius? This difficulty will be noticed presently.

We now come to the second question; and we learn from Daniel that Darius the Mede was about sixty-two years old when he was made king over the realm of the Chaldeans. But Herodotus tells us that Darius Hystaspes was about twenty years old when Cyrus engaged in that expedition against the Scythians in which he lost his life. Hence, according to the commonly received chronology, Darius was twenty years of age cir. 530 B.C., and he would thus be sixty-two cir. 488—two years after the battle of Marathon, which was fought 490 B.C. Now, if we are to identify Darius the Mede with the son of Hystaspes, it will follow that Cyrus was engaged in the siege of Babylon cir. 490 B.C., and that Darius Hystaspes was, at one and the same time, sending Datis and Artaphernes with a large army into Europe against the Athenians, and Cyrus with another large host against Babylon. This view will appear scarcely credible to the reader of ancient history. Moreover, it does not seem to be consistent with the sacred Scriptures. For the language of Daniel's prophetic vision represents the Medo-Persian ram as, in its early career, pushing *westward,* † &c., with such triumphant vigour and success "that no beast (or power) could stand before him, neither was there any that could deliver out of his hand." The disastrous and disgraceful defeat of Marathon, where a powerful Persian force was utterly routed by a comparatively insignificant number of Greeks, if it occurred about the time of the siege of Babylon by Cyrus, would seem to be very inconsistent with the words just quoted from the prophetic vision.

* If we identify Darius the Mede with Darius Hystaspes, it would seem to be necessary to identify the Darius of Ezra iv. 24 with Darius Nothus, who began to reign cir. 424 B.C. That Josephus, however, had no idea of the possibility of such an identification is plain, from the fact that, while he considers Artaxerxes Longimanus to have been the husband of Esther, he tells us that it was in the reign of his predecessor Xerxes that Ezra and Nehemiah went to Jerusalem.

† The ram is represented as pushing westward, northward, and southward. Why not *eastward* also? For Cyrus and Darius carried their arms, the one to the banks of the Jaxartes, the other to the Indus. It is, perhaps, possible that the reason of the omission of the term "eastward" arose from the fact that Media and Persia may themselves be regarded as *the eastern limit* of the platform of the four great prophetic empires.

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Another most improbable conclusion would follow from the supposed identification of Darius the Mede with Darius Hystaspes. As the latter was succeeded by his son Xerxes, and he by his son Artaxerxes, it would necessarily result from this identification, that the Cyrus who took Babylon, and whom the prophet Isaiah predicted by name as the conqueror of that city, though an illustrious general, never became sovereign of Persia or Babylon, *or rather of Persia and Babylon.* Yet this conclusion would contradict not only the statements of Herodotus, but also those of the Holy Scriptures. For it is clear that Daniel, when (x. 1) he speaks of "the third year of *Cyrus king of Persia*," teaches us that Cyrus had succeeded Darius the Mede in the sovereignty of Babylon, and was, at the time in question, king both of Persia and Babylon. And this view is elsewhere confirmed (i. 21) by the assertion, that "Daniel continued even unto the first year of *king* Cyrus,"—whether we suppose this verse to have been written by Daniel, or afterwards added by Ezra. And in the book of Ezra we find Cyrus called *king of Persia* (i. 1, 8, ii. 8); he is also called *king of Babylon* (v. 13). Other passages in this book equally confirm the royal title and power of Cyrus (iv. 5, vi. 14). Again, what are we to say of the language which Cyrus applies to himself in the decree which empowers the Jews to rebuild the temple at Jerusalem, "*Thus saith Cyrus, king of Persia*"? If he had been only the viceroy or lord-lieutenant of Babylon under Darius Hystaspes and Xerxes, would he have dared to claim to himself such a title in a public document, the contents of which must in due time have become known to his proud and despotic sovereign? If, then, the sacred writers, Isaiah, Daniel, and Ezra, and the secular historian Herodotus (and we may add Xenophon and Josephus),* teach us that Babylon was taken and the Chaldean dynasty overthrown by Cyrus, and that this Cyrus before his death became king of Persia and of Babylon; then must he have lived, and conquered, and reigned before the sovereignty of Persia and Babylon passed into the hands of Darius Hystaspes. And thus we are again led to conclude that it seems to be impossible to identify Darius the Mede with Darius the son of Hystaspes.

Nor is the testimony of Josephus unimportant. He tells us explicitly that Darius was king of Media, a kinsman of Cyrus, a son of Astyages, and that he had another name among the Greeks. This makes it not improbable that he was Cyaxares. Josephus, therefore, believed him to be a Mede. And as he speaks of Cyrus as the king of Persia, by whom, in conjunction with Darius, Babylon was taken, and an end put to the dominion of the Babylonians, he instructs us that Cyrus was not only a Persian, but also king of Persia when Babylon was taken by a Medo-Persian army. Josephus also quotes from Berosus, the Chaldean historian, to the following effect:—"Cyrus came out

* It is not intended to assert that from each of these writers it can be proved that Cyrus was king of Persia and Babylon, or that it was Cyrus who took Babylon. Indeed, it would be impossible to gather the latter fact from the book of Daniel. It will not, however, be denied that the Cyrus who (Isa. xliv. 28) commands "the foundations of the temple to be laid" is the same Cyrus before whom (Babylon's) gates of brass are broken (xlv. 2). But it is as *king of Persia* (Ezra i. 1) and *of Babylon* (Ezra v. 13) that Cyrus permitted the Jews to return and rebuild their temple. Thus, a comparison of Isaiah with Ezra and Daniel seems fairly to prove, that although Darius the Mede took the Chaldean kingdom on the death of Belshazzar, it was Cyrus, afterwards king of Persia and Babylon, who captured the city, and overthrew the Chaldean dynasty. There is nothing, indeed, in either of the sacred writers just quoted which absolutely proves that Cyrus was king of Persia at the time of the fall of Belshazzar; yet who, when he reads Isaiah xlv. 1–4, can bring himself to think that the illustrious hero of whom the prophet speaks is only a valiant general, executing, as an obedient subject, the commands of his sovereign, as Tartan was sent against Ashdod by Sargan. Isaiah's prophetic description well accords with the narrative of Herodotus, in which "the loins of kings," the strength of Astyages, Crœsus, Nabonidus, and Belshazzar, "are loosed" before the victorious Cyrus.

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of Persia with a great army; and having already conquered all the rest of Asia, came hastily into Babylonia; took Babylon, the city having proved very troublesome to him, and cost him a great deal of pains to take it. He then marched to besiege Borsippa, but Nabonnedus did not sustain a siege, and, on surrendering himself, was sent by Cyrus into Carmania." Thus Cyrus is represented by Berosus as the supreme leader of the victorious host, and as fixing the residence of the vanquished Nabonnedus. No mention is made of Darius the Mede either by Herodotus or Berosus; this would seem to lead to the inference that this Darius was in reality inferior to Cyrus, and that he owed his possession of the throne of Babylon to the permission and appointment of his illustrious kinsman Cyrus. This inference would seem to be still further confirmed by the fact that the Canon of Ptolemy takes no notice of this Median Darius in its list of Babylonian sovereigns.

But there is here, apparently, an important difficulty, which has already been alluded to. For Daniel tells us that Darius set over the kingdom one hundred and twenty princes, which should be over the whole kingdom. It is supposed with great probability, that the kingdom in question (whether the whole Medo-Persian empire, or the whole "realm of the Chaldeans") was divided into one hundred and twenty provinces. And a commentator remarks that "these were afterwards enlarged into one hundred and twenty-seven provinces by the victories of Cambyses and Darius Hystaspes"—alluding to the number over which the Perso-Median Ahasuerus of the book of Esther is stated to have reigned. We must, however, take into account the conquests of Cyrus as far as the Jaxartes, as well as those of Cambyses in Egypt, and Darius Hystaspes towards the Indus. Does it seem at all probable that these vast accessions of territory constituted *only seven additional provinces?* And do the statements of Herodotus, Berosus, and Josephus permit us for a moment to think that Cyrus was merely a subject, and Persia a province, in the empire of Darius the Mede? *and that Persia was under one or more of these one hundred and twenty princes,* who were themselves subordinate to the three presidents, of whom Daniel was the first? The latter supposition seems inadmissible. And if Cyrus was really the independent king of Persia, are we to suppose that the illustrious conqueror, who, according to the united statements of the Grecian Herodotus and the Chaldean Berosus, had conquered almost all Asia before he besieged and took Babylon, was only a vassal to Darius the Mede, allowed Persia, Lydia, and such of the Greek states of Asia Minor as had then been subdued by the Persians to rank among the dependent provinces, which were under the one hundred and twenty princes and three presidents?

I would suggest the following as a possible solution of the difficulty before us. So far as the direct testimony of the Scriptures is concerned, they do not even positively teach us that Darius was king of Media. As has been already observed, he is twice called "the Mede," and once "the son of Ahasuerus of the seed of the Medes." It appears most probable to the writer that, in the plain and simple narrative of Daniel,* Darius would have at least once been called "*king of the Medes,*" if such a royal title really belonged to him before the capture of Babylon. We read that when Belshazzar, the king of the Chaldeans, was slain, Darius the Median took (קַבֵּל, which might also be rendered "received,") the kingdom (Dan. v. 31). And again, in Dan. ix. 1, we read—"Darius the son of Ahasuerus, of the seed of the Medes, who was made king

* The accuracy of Daniel's narrative seems to be strikingly confirmed by Col. Rawlinson's recent discoveries. Nabonidus and his son Bel-shar-ezar were joint sovereigns of Babylon. When Joseph in Egypt, and Mordecai in Persia were raised next in dignity to the throne, each was *second* ruler in the kingdom. When Daniel was (apparently) raised to the same high honour by Belshazzar, he was only *third* ruler in the kingdom.

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הָמְלַךְ over the realm of the Chaldeans." Thus, in Daniel we seem to know nothing of Darius in a royal position, except as made king over the realm which had belonged to Belshazzar. As Ahasuerus would seem to be peculiarly a kingly name (Ezra iv. 6; Esth. i. 1), we may reasonably suppose that Ahasuerus, the father of Darius, was a king of Medea. But it seems certain, from Daniel's version of the ram and he-goat, that the Persian horn (or king) had assumed a royal title, and obtained the superiority over the Median horn before the capture of Babylon, and the overthrow of the Chaldean dynasty. It seems, therefore, to be almost certain, from Daniel, that, before the commencement of the siege of Babylon, and the overthrow of the Chaldean dynasty, Persia had already become an independent kingdom, and the Persian king was already the higher horn, superior in power and influence to the king of Media. And since the triumphantly "pushing westward" did not begin until the Persian horn had come into existence and superiority over the Median, Daniel, although he only names Darius the Mede in connexion with the death of Belshazzar, and makes no allusion to Cyrus, must be understood as teaching us that the then Persian horn or king (whom we know from Isaiah and Ezra to have been the illustrious Persian Cyrus), was, without doubt, superior in power and influence to Darius the Mede; and if so, Darius could not have ascended the vacant Chaldean throne without the consent and permission of Cyrus. In fact, when we compare together the following Scriptural statements—(1.) that, at the time of Belshazzar's death, the Persian king was superior to Darius the Mede (Dan. viii. 3), and therefore the real master of the conquered Chaldean realm; (2.) that this illustrious conqueror of Babylon was the same Cyrus who restored the Jews to Jerusalem, the Lord's shepherd and anointed (Is. xliv. 28, and xlv. 1-4); and (3.) that this same Cyrus, who restored the Jews, was the great Cyrus, *king of Persia and Babylon* (Ezra i. 1, 2, and v. 13)—we seem to be fully justified in supposing that Cyrus, the powerful king of Persia, and conqueror of Belshazzar, *gave, as a superior to an inferior*, the throne of Belshazzar and realm of the Chaldeans to Darius the Mede.

If this be correct—if we cannot suppose that the kingdom of Persia, and the conquests of the illustrious Cyrus in Lydia and Asia Minor and elsewhere, were divided into provinces by Darius the Mede, and put under the inspection of the one hundred and twenty princes and the three presidents—then it would appear that these one hundred and twenty provinces were very far from comprising all the extent of the Medo-Persian Empire, and that they were, therefore, entirely different from the one hundred and twenty-seven provinces over which reigned Ahasuerus, the husband of Esther. Darius the Mede is thus to be regarded as bearing rule only over the realm of the Chaldeans, over that kingdom which had belonged to Nabonidus, and his son Belshazzar, and which is called by Herodotus "the Assyrian dominion (ἀρχη) or empire." And we may believe that the Persian Darius, Hystaspes afterwards, for purposes of revenue and government, divided the vast Medo-Persian Empire into the one hundred and twenty-seven provinces which are mentioned in Esther i. 1.

It may, perhaps, be alleged, as an objection to this view, that Josephus, in relating the conquest of Babylon, says, "Against Baltasar did Cyrus, the king of Persia, and Darius, *the king of Media*, make war." But we have no reason for believing, that the application of this royal title to Darius is anything more than Josephus's conjecture, drawn from Jeremiah's "kings of the Medes" * (li. 28), and Daniel's "Darius the Mede." As, however, the Jewish

* Jeremiah's use of the plural form "kings" in this prediction concerning "the kings of the Medes," may have reference to the Medo-Persian sovereigns, Cyrus, Darius Hystaspes, and Xerxes, by each of whom Babylon was humbled; or the plural form may be used somewhat indefinitely, as we find in Dan. x. 13, where the

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historian describes Darius as the kinsman of Cyrus, and son of Astyages, and as being known to the Greeks by another name (Cyaxares), he may also have gathered his information from Xenophon. But it must not be overlooked, that Josephus, in this same passage, recognizes Cyrus as already "*king of Persia,*" when marching against Babylon; and Daniel seems certainly to assure us, that at this very time the Persian (royal) horn was already higher than, and superior to, the Median. There is nothing, therefore, in this quotation from Josephus to shew that, at the time of the capture of Babylon, the Median was not inferior to the Persian king.

A few words with regard to the opportunities which Herodotus possessed of obtaining accurate information concerning the Persian kings. It cannot reasonably be doubted that Crœsus, king of Lydia, rendered himself master of the Greek States in Asia Minor. Whatever, therefore, vitally affected his power and position must have been a source of deep interest to the Asiatic Greeks.* When, therefore, Sardis was taken, and Crœsus dethroned by Cyrus, this inquisitive people could scarcely fail of knowing all that the Lydians themselves knew of the previous history of the conqueror. Again, these states became themselves subject to Cyrus, before he took Babylon; and, therefore, *even if unacquainted with many minor details,* must have been fully aware that the Chaldean metropolis was taken, and the Chaldean dynasty overthrown, by the illustrious Persian, Cyrus, who had previously conquered Lydia in person, and subdued Asia Minor by his generals. They could not but be aware that they had themselves passed from the hand of Cyrus into that of his son and successor, Cambyses; and that, at his death, after the short usurpation of the Magian, they became the subjects of Darius Hystaspes, and subsequently of hisson Xerxes. These great and leading facts would doubtless be recorded in the annals of the various Asiatic Greek cities; and it could be next to impossible that Herodotus † should have fallen into grave errors on these leading points.

I would now draw these conclusions from what has been advanced:—(1.) That Darius the Mede cannot be identified with Darius the son of Hystaspes. (2.) That Babylon was taken by Cyrus about the time of Belshazzar's death,‡ which put an end to the Chaldean dynasty. (3.) That it was Cyrus the king of Persia, and the illustrious founder of the Medo-Persian Empire, by whom Babylon was taken. G.

August 30.

To the Editor of the Quarterly Journal of Prophecy.

Sir,—Your correspondent "G." must not suppose that I had not seen and considered his letter in the *Athenæum*. But he will observe that the object of my article was to determine the date of the Eclipse of Thales on *purely*

celestial visitant speaks of "*the kings of Persia,*" although it was "in the third year of Cyrus, king of Persia."

* Sardis, the capital of Lydia, was only about thirty-five miles east from Smyrna, and Smyrna was not more than forty miles to the north of Ephesus, which was not very far distant from Miletus. The dethronement of Crœsus by Cyrus must therefore have been well known in these cities.

† We are to bear in mind that Herodotus was not the first of the Greek historians, in point of time. In his second book, he makes mention of the historian Hecataeus of Miletus, who had visited Egypt. This Hecataeus is supposed to have been born cir. 549 B.C., after his country had become subject to Crœsus; and he must thus have been about twenty years old at the accession of Cambyses, and about twenty-eight when Darius Hystaspes ascended the throne.

‡ Dr Hales thinks that Belshazzar was slain by conspirators, and that Babylon was taken by Cyrus seventeen years after that event.

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astronomical considerations; and thus it formed no part of my plan to take notice of any chronological arguments.

In fact, however strong the argument from history may be in favour of the date B.C. 610, it is *quite certain*, if Mr Hind's calculation be correct, that no total eclipse was in that year visible in Asia Minor.

Your correspondent suggests that the calculation requires correction on account of an error in Laplace's method. I was not aware when the article was written, of the discovery of this error, and have not yet succeeded in ascertaining what effect it should have upon the place of the eclipse of 610. Till I obtain better information, I should incline to think that the correction will hardly cause any perceptible difference; first, because the tables have been carefully corrected by a long series of *actual* observations; and, second, because the same calculations applied to the eclipse of Agathocles bring out a result perfectly agreeing with the historical data.

THE AUTHOR OF THE ARTICLE ON THE ECLIPSE OF THALES.

To the Editor of the Quarterly Journal of Prophecy.

DEAR SIR,—Is it not singular that the present Chinese movement should have begun with pretended miracles? A missionary in China thus writes to me:—"It seems that at the beginning of the religious part of the movement, which seems to have been the first feature developed, there was a work wonderfully like that which took place under Edward Irving. There were revelations, and convulsions, and miracles, and gifts of tongues, and interpretations of tongues, &c., altogether giving a strange supernatural origin to the whole work, which at once baffles all conjecture as to its source, and its final issues. For my part, the more I hear of it, the more I stand in doubt of it, and yet I cannot but hope that God will bring much good out of it."

The Mormon movement began in the same way. So did several fanatical movements in the last century. How strange that Irvingism, Tae-ping-wangism, and Mormonism should have had so similar an origin! They are all three pretenders to miraculous gifts! How manifestly in all the three is the spirit the same—and that not the Spirit of God! If so, how terrible the *sin* of the impostor! For *false* miracles are downright blasphemy. They who pretend to them come nearer the sin against the Holy Ghost than they are aware.—I am, yours, &c. ONE WHO COVETS THE BEST GIFTS.

Poetry.

THE ROD.

I weep, but do not yield,
I mourn, yet still rebel;
My inmost soul seems steel'd,
Cold and immovable.

The wound is sharp and deep;
My spirit bleeds within;
And yet I lie asleep,
And still I sin, I sin.

My bruiséd soul complains
Of stripes without, within;
I feel these piercing pains—
Yet still I sin, I sin.

O'er me the low cloud hung
Its weight of shade and fear;
Unmoved I pass'd along,
And still my sin is here.

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Yon massive mountain-peak
  The lightning rends at will;
The rock can melt or break—
  I am unbroken still.

My sky was once noon-bright,
  My day was calm the while,
I loved the pleasant light,
  The sunshine's happy smile.

I said, My God, oh, sure,
  This love will kindle mine;
Let but this calm endure,
  Then all my heart is thine.

Alas, I knew it not!—
  Thy summer flung its gold
Of sunshine o'er my lot,
  And yet my heart was cold.

Trust me with prosperous days,
  I said, O spare the rod;
Thee and thy love I'll praise,
  My gracious, patient God.

Must I be smitten, Lord?
  Are gentler measures vain?
Must I be smitten, Lord?
  Can nothing save but pain?

Thou trustedst me a while;—
  Alas! I was deceived;
I revell'd in the smile,
  Yet to the dust I cleaved.

Then the fierce tempest broke,
  I knew from whom it came,
I read in that sharp stroke
  A father's hand and name.

And yet I did Thee wrong;
  Dark thoughts of Thee came in,—
A froward, selfish throng—
  And I allow'd the sin!

I did Thee wrong, my God,
  I wrong'd thy truth and love,
I fretted at the rod,
  Against thy power I strove.

I said, My God, at length,
  This stony heart remove,
Deny all other strength,
  But give me strength to love.

Come nearer, nearer still,
  Let not thy light depart;
Bend, break this stubborn will,
  Dissolve this iron heart.

Less wayward let me be,
  More pliable and mild,
In glad simplicity
  More like a trustful child.

Less, less of self each day,
  And more, my God, of thee;
O keep me in the way,
  However rough it be.

Less of the flesh each day,
  Less of the world and sin;
More of thy Son, I pray,
  More of Thyself within.

Riper and riper now,
  Each hour let me become,
Less fit for scenes below,
  More fit for such a home.

More moulded to Thy will,
  Lord, let Thy servant be,
Higher and higher still,
  Liker and liker thee.

Leave nought that is unmeet;
  Of all that is mine own
Strip me; and so complete
  My training for the throne.

NOTICE.

All readers of the Journal are most earnestly besought to give it room in their prayers; that by means of it God may be honoured and His truth advanced; also that it may be conducted in faith and love, with sobriety of judgment and discernment of the truth, in nothing carried away into error, or hasty speech, or sharp unbrotherly disputation.

Several volumes have arrived too late for review in this Number.

The Index for the volume now closed will be given (D.V.) in our January Number.

Erratum.—At p. 93, line 23, *for* amiable *read* admirable.

BALLANTYNE, PRINTER, EDINBURGH.

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INDEX.

ADVENT before the Millennium, 100.
" The, 388.
Alliance with France, 217.
Antichrist—greatest device of Satan, 133.
Anticipations of the Heavenly City, 97.
Apocalypse, Guide to, 190.
Attempted refutation of Pre-millennialism, 84.
Australia, Discovery of Gold in, 14.
Avis aux Catholiques sur les signes de temps, 400.

Babel and Babylon, 105.
Barnes' Practical Sermons, 202.
Bethshemesh and Shiloh: a Neglected Prophecy, and a Misunderstood History, 114.
Biblical Commentary on the Hebrews, 194.
British Jews, 90.
" Messenger, 93.
"Budding of the Fig-Tree," 398.

Cain's Successors—men of this world, 46.
California, Discovery of Gold in, 14.
Carmel, 319.
"Catholic Apostolic Church" in Gordon Square, 197.
Cautions for the Times, 88.
Centre of Rest, &c., 47.
Chaldeans—Who were they? 1.
Chalmers's Memoirs, 89.
Characteristic Differences of the Four Gospels, 188.
Chiliasm of the Early Church, 95.
China, Opening up of, 14, 415.
Christ in the Old Testament, 234.
Christ's Watchword—Parable of the Virgins (1630), 77.
Christian Annotator, 202.
Christian, The, has Joys and Sorrows of his own, 297.
Christians in Sorrow spoken to, 387.
Chronology of Scripture — Rawlinson's Discovery, 274.
Church's Hope, 101.
Cities of the Plain, 325.
Coming Struggle, Author of, on Russia, 203.
Compendium of Ecclesiastical History, 203.
Confusion of Tongues, 361.
Conybeare, Mr, 193.
Correspondence—
Crystal Palace, 310.
Daniel and Ezra, &c., 408.
Eclipse of Thales, 309.
Resurrection of Saints, 308.
"Sprinkle," 101.
Cox's Counsel to Young Men, 203.
Crystal Palace, 310.

Daniel, Seventy Weeks of, 267.
" Remarks on Prophetic Visions of, by S. P. Tregelles, 398.
Darius, 277, 410.
Day-star, 75.
Dead Sea, Bitterness of, 99.
De Saulcy, 99, 102, 313.
Desire for the Kingdom, 203.
Drummond, Mr H., 197.
Dynasty of the Future, 204.

Eclipse, Date of, of Thales, 125, 309, 414.
Evangelicals and the Edinburgh, 193.
Extracts from—
Archer, 203.
Attersoll, 408.
Augustine, 95.
Baxter, 204.

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Burnet, 95.
Charnock, 404.
Da Costa, 307.
De Saulcy, 99.
Doolittle, 205.
Durant, 203.
Gibbon, 95.
Grabe, 95.
Henry, 96.
Hengstenberg, 206.
Hervey, 205.
Hewitson, 98, 101.
Irving, 406.
Knox, John, 405.
Luther, 206, 408.
Manton, 207.
Miller, Hugh, 204.
Mosheim, 95.
Olshausen, 98.
Quarterly Review, 204.
Rutherford, Samuel, 97.
"Times" newspaper, 308.
Welsh, John, 97.
Wood, W., 100, 407.

Far above Rubies, 404.
Food of Hope in the Evil Day, 47.
Foote's, Rev. A. L. R., Incidents in Life of our Saviour, 90.
Friend of Israel, 189.

Garden of Gethsemane, 383.
Genealogies of our Lord and Saviour, 194.
,, Post-Diluvian, 222.
Gentile Nations, History of, by George Smith, 182.
Gethsemane, 383.
Glimpses of Palestine, 313.
God's Doings in the Earth, 14.
,, Purpose concerning Man and the Earth, 250.
Godly Man's Journey to Heaven, &c. (1625), 402.
Gog and Magog, 244, 352.
Gold, Discovery of, in California and Australia, 14.
Gomorrah, 102, 325.
Gordon Square Church, Discourse at Consecration of, 196.
Gordon, Rev. Robert, D.D. — Christ in Old Testament, 234.
Gorrie's Illustrations of Scripture from Botanical Science, 185.
Gospel, The, and the Revelation, 307.
Great Mysterie of God (1654), 80.
,, Mystery, 404.
,, Day, The, 205.
,, Our, High Priest, 93.
Guide to Apocalypse, 190.
Gurnall's Rare Jewels, 202.

Hebrews, The Epistle to the, compared with Old Testament, 403.
Hebrews, Commentary on, 194.
Hengstenberg's Christology of Old Testament, 203.
Hints on the Revelations, 202.
History of the Apostolic Church, by Philip Schaff, 306.
Hope, Food of, in the Evil Day, 47.
,, of Israel, by Menasseh Ben Israel (1651), 74.
Horæ Sabbaticæ, by Richard Ball, 203.
Human Instrumentality, 142.
Hymns from the Land of Luther, 201.

Illustrations of Scripture from Botanical Science, 185.
Incidents in Life our Saviour, by Rev. A. L. R. Foote, 90.
Irving, Edward.—"The Marriage Union a Type," 406.
Irvingism and Mormonism tested by Scripture, 392.
Is there to be one language in the latter day? 366.
Isaiah, Commentary on, 402.
Israel, Friend of, 189.
Italian Opera in Edinburgh, 198.

Jehovah's Judgments and the Laws of Nature, 55.
Judgments, Jehovah's, &c., 55.
Jukes.—The Characteristic Differences of the Four Gospels, 188.

King of Kings, 357.
Kingdom of the Stone, 344.

"Lamech the Polygamist," 281.
Laws of Nature, and Jehovah's Judgments, 55.
Lebanon, 320.
Lines of Time, 306.
Literality in Fulfilment, 308.

M'Cheyne of Dundee—Was he a Premillenarian? 102.
Mahommedan Nation, Our Defence of, 218.
Make Haste, 205.
Man and the Earth, 250.
Marriage Union a Type, 406.
Maurice's, F. D., Theological Essays, 91.
Meshech and Tubal, 243, 352.
Ministering One Ministered unto, 383.
Missions, Pre-millennialism not adverse to, 407.
Mormonism, 392, 415.
Moses, Circumstances in History of, 142.
Mystical Marriage, by Rous, 401.

Nineveh, 183.
Noah, 222.
Notes on Scripture—
Genesis iv. 1, Cain Born, Cain and Abel's Sacrifice, 39.
,, iv. 6, Curse on Cain, Abel's Blood, 151.
,, iv. 17, Enoch's Birth, &c., 280.
,, iv. 23, 24, Lamech, End of Cain's line, 368.

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Genesis ix. 28, Noah, 222.
Exodus xvi. 23–26, The Sabbath, 24.
Numbers xiv. 21, Prophecy in Wilderness of Paran, 33.
Proverbs xiv. 10, Heart knoweth his own Bitterness, 295.
Psalm xxxvii. 47.
,, lxxix. 68.
,, lxxx. 69.
,, lxxxi. 70.
,, lxxxii. 72.
,, lxxxiii. 165.
,, lxxxiv. 166.
,, lxxxv. 168.
,, lxxxvi. 170.
,, lxxxvii. 172.
,, lxxxviii. 285.
,, lxxxix. 287.
,, xc. 290.
,, xci. 291.
,, xcii. 292.
,, xciii. 375.
,, xciv. 376.
,, xcv. 377.
,, xcvi. 378.
,, xcvii. 379.
,, xcviii. 380.
,, xcix. 381.
,, c. 382.
Song ii. 17, Till the Day Dawn, 96.
Isaiah iv. 5, "A Defence," 176.
,, xi. 9, Earth full of the Knowledge of the Lord, 36.
Jeremiah ii. 31, "Hear the Word," 294.
Ezekiel xiv. 12–21, God sends Famine, Sword, Pestilence, &c., 56.
,, xxxviii. and xxxix., Prince of Ros, Meshech, and Tubal, 243, 352.
Habakkuk ii. 14, Earth full of the Knowledge of the Lord, 37.
,, iii. 4, Horns emblematic of Strength, 174.
Zephaniah iii. 13, No Guile found, 176.
Luke xxii. 43, The Ministering One Ministered unto, 383.
Romans viii. 19–22, Earth Groaning, 174.
2 Corinthians v. 3, Being Clothed not found Naked, 73.
2 Thessalonians i. 7, Rejected one Returning, 388.
Revelation xxii. 20,21, "Behold, I come quickly," 96.

Oliphant.—Russian Shores of the Black Sea, 85.

Palestine, Glimpses of, 313.
Paran, Prophecy in the Wilderness of, 33.
Peace, None, till Prince of Peace return, 59.
Poetry—
Dust to dust, 311.
Morn, 207.
No more Sea, 103.
The Rod, 415.
Popery, Enemy to the Sabbath, 31.
Position, Our, Perils, and Duties, 209.
Post-Diluvian Genealogies, 222.
Præ-Voltairian Infidelity, 204.
Prepare, 95.
Preparation for the Lord, 204.
Prince of Ros, Meshech, and Tubal, 243, 352.
Prophecies, Scripture Accomplishment of, 395.
Prophetic Symbols, Laws of, 394.
Prospect of Futurity (1768), 176.
Protestant Endurance under Popish Cruelty, 200.
Proximate Events in Unfulfilled Prophecy, 329.
Psalms, On the, by Ryland, 202.
Purpose of God concerning Man and the Earth, 250.

Quotations, New Testament, from Daniel, 206.

Rawlinson's Discoveries, Chronology, 274.
Redemption, not Creation-work, sung of, in Ps. c., 382.
Rejected One Returning, 388.
Renewal of Creation, 97.
Resurrection, 97.
Return of the Lord, 388.
Revealed Economy of Heaven and Earth, 93.
Romanism and Tractarianism, 87.
Romish Unity, 88.
Ros, Meshech, and Tubal, 242, 352.
Rous on the Mystical Marriage, 401.
Russia, Destiny of, by author of "Coming Struggle," 203.
,, Prince of Ros, &c., 242, 352.
Russian Shores of the Black Sea, 85.
Ryland on the Psalms, 202.

Sabbath, The, 24.
,, Memorial of Creation, Resurrection, &c., 30.
Sacred Annals — Origin of Idolatry, by Smith, 135.
Saints first Revealed and Covenanted Mercies approaching (1676), 179.
Satan, 130.
,, His Personality and Agency, 141.
Schools of Doubt, and School of Faith, 304.
Second Coming of the Lord Jesus Christ, &c., by Rev. Philip Gell, 84.
Seductions of Paris, 199.
Sharon, 319.
Shiloh and Bethshemesh: a Neglected Prophecy, and Misunderstood History, 114.
Signs of Christ's appearing, 203.
,, of the Times (1681), 398.
Smith's Sacred Annals, 135.
,, Gentile Nations, 182.
Sober Enquiry (1660), 83.

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Spain, Reformation in, 200.
State of the Church in future Ages (1684), 179.
Stone, The Kingdom of the, 344.
Study of Prophecy, 98.
Suckling, Rev. R. A., Short Memoir of, 94.
Summons for Sleepers, by Leonard Wright (1589), 74.
Symmetrical Structure of Scripture, by John Forbes, LL.D., 306.

Thales, Date of Eclipse of, 125, 309.
Time of the End, by John Canne (1657), 81.
Tongues, Confusion of, 361.
Truth Spoken in Love, by Rev. H. H. Beamish, 87.
Tubal, Ros, and Meshech, 243, 352.

Unfulfilled Prophecy, Proximate events of, 329.

Van de Velde, 313.
Village Sermons, by Rev. F. W. Colenso, 93.

Wilderness of Paran, Prophecy in, 33.
Wolf dwelling with the Lamb, 100.
Words of Truth for the Saints of God, 190.
World's dangerous Security, 206.

Young men, Counsels to, 203.

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